

# ADVICE

TO THE

*Roman-Catholicks*

OF

# ENGLAND;

Especially those under Age;  
According to the late Act  
of Parliament.

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L O N D O N :

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# PREFACE.

**T**Here is nothing wherein Resolution is so commendable as *Religion*; every *Truth* of which ought to be defended to the last exrtemity. But as the *Importance* of those *Truths* is very great, so ought the *Evidence* of em to be very clear. For in matters which concern the everlasting welfare of Mankind, the danger of obstinately maintaining, and abetting false *Doctrines* is equal to the service of asserting the true with *Courage*; and *Bigotry* is as  
A hurtful

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hurtful as true Zeal is beneficial. The farther and the more vehemently Men push on their Prejudices and Mistakes, the deeper their Impressions sink, and the wider they spread. So that 'tis the Duty of every Christian in points of Faith, which are of the last importance, to do his endeavour to avoid all mistakes himself, and as far as in him lies to correct 'em in others; and to lend a helping hand to root out that *Bigotry*, with which a considerable Part of this Nation is still so o're-run, that tho' for many personal Vertues, and good Qualities we love and esteem 'em, yet they have scarce Charity enough to comprehend us in the number of Christians, and are consequently as much fear'd by us, as we find our selves hated by them.

This

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This was the design of the late learned and pious Author of the ensuing Treatise address'd to the *Roman Catholicks* of *England*, and with it happily falls in the late *Act* of *Parliament*; which makes it their Interest in this World to leave their Errors, as that shews it to be so in that to come. Now tho' Worldly Interest, or Fear be no good reason for the choice, or change of a Perswasion, it is a strong motive to consider, and a reasonable Man in a doubtful point, when he finds it his Interest to believe, will be very apt to examine seriously, whether it be not also his Duty. And this way that *Act*, which was contriv'd to disable 'em from doing, or attempting any thing to the Injury of the Government, or it's Protestant Subjects, may minister occasion of doing Good to themselves, by

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putting

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putting them upon a sober enquiry, whether the Recompences, and Advantages promis'd em by their *Priests* be so real, and certain as to be worth what they suffer for em.

This Point once gain'd upon a Rational Man, I look upon his conversion, as sure. In such an one there wants nothing, but a disposition to search into the Truth, to reconcile him to it, and us. He that dare, so long lay aside that slavish Yoke, *Implicit Faith*, which *Ambitious Priests* have put upon him, as to inform himself of the true State of our Differences, will soon shake off a numerous train of Errors, which the same Priests under protection of that Principle have impos'd upon him.

*Persecution*

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*Persecution* (I own) is no Argument; and tho' it may have extorted a formal Confession, and outward Compliance from great multitudes, I doubt whether it ever wrought one real Conversion. But *Persecution* is neither the Doctrine nor the Practice of our Church. We abhor that inhumane Principle, and, whatever Provocations have been given us by the *Romanists*, whatever Right we have, *lege talionis*, to be severe upon em, our Infirmities are not yet great enough to be provok'd to follow so detestable an Example. I know the late, and some former Acts are alledg'd as instances of the contrary to what I now maintain. But those that do it mistake, or misrepresent the case. For those *Laws* relate not to the private Conscience, or Perswasion of any Man. They are merely acts of

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## Preface.

the State to (serve) it self against those Men, whose Principles tend to the subversion of it.

Those of the *Romish* Communion acknowledge a *Foreign Supream*, to and on whose Jurisdiction and Authority they maintain the *King's* Power to be subordinate, and dependant; by which means they make the *Regal* Dignity precarious, and held only at the pleasure of the *Pope*, according to which also they think their own Allegiance transferable, to whomsoever he shall make a donation of it.

These Doctrines being absolutely destructive of the *Rights* of all *Princes* and *States* whatsoever, especially those of the *Reform'd* Religion, who have reason to expect the worst effects of the *Pope's* displeasure,



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displeasure, they have, as Reason requires, endeavour'd by whole some Laws to curb and disable their Subjects of that Communion from putting 'em into Practice. And for this reason only; were the Laws enacted here against *Roman Catholicks*, which have been as mercifully drawn, and as tenderly executed, as the Nature of the case would possibly bear.

For the *Romanists*, being many of 'em possess'd of great Power, Wealth, and Dignities in this Nation, it was necessary for the Security of the State, that the first should be taken away, and the latter brought under such restrictions, as that they might not upon any occasion be employ'd against it.

He that will take the Pains to consult our Statutes relating to Romish

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*Romish* Recusants, will find 'em all  
levell'd against the Authority of  
the *Pope* in this Kingdom, and  
that nothing is made *Penal* here,  
which does not directly, or indi-  
rectly tend to the re-establishment  
of the *Papal Supremacy*, and the  
Subversion of our Constitution  
both in *Church* and *State*.

This alone might be sufficient to  
convince any Person, who is not  
obstinately prejudic'd, that what  
our *Roman Catholicks* suffer by  
those Laws, is not upon a *Religi-*  
*ous* account, but purely *Civil*. How-  
ever it would be demonstrated  
beyond all contradiction, should  
we compare their usage here with  
the Sufferings of the *Protestants*  
in *France*, *Savoy*, *Hungary*, and the  
*Palatinate*.

Those



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Those poor Wretches are so far from holding any Principles destructive, or dangerous to the Governments they live under, that they suffer for rejecting the only Principle, that could debauch 'em from their Allegiance, and make their Fealty precarious. And in Fact some of those very Princes, who at this present Persecute 'em so severely, owe the preservation of their Crowns to their Loyalty and Courage; a piece of Service which ought in gratitude to render Men of their Principles for ever unsuspected. This shews, That 'tis not the State but the Church, not the Prince but the Priest, that persues 'em with so much bitterness. For it could never enter into a noble, generous Breast to treat his Benefactours with such Barbarities, and to recompence  
so

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so great Services with Prisons,  
Gallies, Whips, Halters, and  
Racks.

But these are the Fruits of *Bigotry*, a Spirit which whomsoever it creeps upon, it immediately converts him into a Tool, to execute the designs of other Men's Pride, Cruelty, Avarice and Ambition, a weakness so much below a Man, that whoever is guilty of it, forfeits his title to the name, and is no longer a rational Creature. He that receives the Doctrine of *Implicit Faith*, has surrender'd his Reason, he has made a Present of his Understanding to the Priest, and must for ever after renounce all pretence to *thinking, judging, or believing* for himself.

But I shall prosecute this Subject no farther, lest I interfere with an abler

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abler Pen, I mean the Learned and Pious Author of the following Sheets. I shall therefore only beg of those whose Spiritual and Temporal Concern it highly is; that they wou'd not obstinately shut their Eyes, and suffer a foolish awe of the Scandal of turning to damp their Enquiries; but to consider, that 'tis much more honourable to quit an Error than to continue in it, and that 'tis more shameful to defend than confess it. Which if they sincerely do, I hope this little Book may contribute very much to their ease here, and their happiness hereafter, which is the hearty wish of

*Their unknown Friend!*

The face.

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ADVICE  
TO THE  
Roman-Catholicks  
OF  
ENGLAND.

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*The Introduction.*

*My Friends and Country-men.*

IT is observed by others, and complained of by your selves, That you lie under many inconveniences, by reason of your stiff adherence to those Opinions which *Rome* calls *Reli-*

*Religion*: the charges you are at to maintain a Foreign Jurisdiction, and your want of the Communion of those Christians among whom you live, the uneasie Rites imposed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your professing the *Faith* of that Church. But if you your selves do not feel or not fear these things, and so account them no grievance, yet you are sensible of other pressures, and frequently complain, that *your Estates are obnoxious to the penalties of the Law, and your persons exposed to the general hatred of the People.* You tell us, *you want many Privileges of other Subjects, and lie under many burthens from which others are free:* You perceive, that *your actions are observed, your designs suspected, and your Party accused to be the cause of all publick evils.* How far some of your own Perswasion have contributed hereunto, I shall not take upon me to judge; esteeming it a more charitable employment to offer some expedient to free you from those sad effects which you complain of, than either to enquire after the cause of the

Nations



Nations general Antipathy to your Religion, or dispute about the Occasion thereof: wherefore, whilst some accuse your *Practices*, and others deride your *Worship*, I have so much affection for your *Persons* (as my Countrymen) and so much charity for your *Souls* (since you bear the name of *Christian*) as to present you with some useful *Advice*. 'Tis true, the common apprehension concerning you might almost discourage such an Attempt, it being generally believed, that a *Roman Catholick's* prejudice is like theirs in *St. Augustine*, who (being descended of misbelieved Ancestors) preferred their *Extraction* before the *Truth*; and like the resolution of *Cotta* in *Cicero*, who says, *That no discourse of either learned or unlearned men, should ever remove him from the Opinion received from his Fore-fathers concerning the Worship of the Immortal Gods* a. But a *Cicer. de natur. Deor. lib. 2.*  
 I know many of you are  
 masters of more reason than to ground your Faith upon so uncertain a Foundation: It is not the part of wise men (saith a learned Father) to be enslaved to a received Opinion, nor rashly to give up them-  
 B selves

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*selves to their Fathers custom; but to*  
*endeavour to find out the*

b Theodoret de  
*Curand. Græc. af-*  
*fect. Serm. 1.*

*Truth b.* And it is the  
 advice of the great A-  
 postle, *to prove all things*

*and hold fast that which is good, 1 Thess.*

*5. 21.* because it is a *zeal without know-*

*ledge;* and foolish obstinacy, to be con-

fident of that which we never did exa-

mine. I can easily believe your Spiritu-

al Guides will esteem no sin more

mortal, than to enquire into those Princi-

ples which you receive from them, and

they will scarce allow you the liberty to

peruse a few lines presented by so chari-

table a hand: But their Prohibitions

(methinks) should make you more suspi-

cious and inquisitive, and cause you to

resolve to try that Coyn which shuns the

Touch-stone, knowing that *Truth seeks*

*no corners, and that which is real needs no*

*Test.* The Church of *England* puts no

such restraints upon her Adherents, nor

is she unwilling to have her Doctrines

tryed by Scripture and the best Antiqui-

ty; because she finds those are her best

Sons that have enquired most narrowly.

*Evil needs a mask and a disguise* (said the

brave



brave *Agessilans*) but *Light* makes true  
goodness to be more illustrious and more  
lovely. And a greater than he saith, E-  
very one that doth evil hateth the light, nei-  
ther cometh to the light, lest his deeds should  
be reprov'd; but he that doth truth, cometh  
to the light, S. *John* iii. 20, 21. If there-  
fore you have but so much consideration  
as to suspect, and so much courage as to  
examine, I should not be without hope,  
that my *Advice* might take place, since  
(as *Plato* notes) Every soul is unwillingly  
deprived of Truth, which men cannot resist  
when once it appears unto them. I shall ask  
no more of you than to search impar-  
tially, whether the Doctrines wherein  
you differ from the Church of England,  
deserve so firm an assent as you give  
them; and he that dares not do this, is  
not a Disciple, but a Slave. It may be  
those Counsellors may please the heady  
*Bigots* of your Perswasion better, who  
advise them to ease their mind by re-  
proaching the Laws and the Govern-  
ment, or to attempt the shaking off their  
Grievances by more desperate courses:  
But I do not believe the wiser and more  
sober *Romanists* can approve such cursed  
B 2 motions,

motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* Character in *Galen*, *That they would rather betray their Countrey than renounce their Maxims*: But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were but only to declarē, that your Religion is not a blind and accidental choice, and to vindicate your selves from the charge of the Old *Samaritans*, who worshipped they knew not what.

SECTI-

SECTION I.

*Whether the Roman Opinions, which differ from the Church of England, be the Old Religion ?*

**I** Doubt not, but those who have been educated in the *Romish* Religion, as well as those who have inconsiderately turned to it, do please themselves in fancying they are of the *Old Religion* ; and hence they assume and appropriate to themselves the Name of *Catholicks* , upon this presumption, that they do intirely, and in all things, agree with the Ancient and Universal Church: But (*my Friends*) if you have the patience to enquire, you will find there is no good ground for this perswasion ; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in those which are found in the *Apostles Creed*, or founded upon the plain words of *Holy Scripture* ; for that is the *Old Religion* which God revealed at first, and which Christ and his Apostles taught: *That*

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*is truest which was the first (saith Tertul-  
 lian ) and that was first  
 which was from the begin-  
 ning c. So S. Cyprian ;  
 We ought not to regard so  
 much , what some others before us have  
 thought fit, as what Christ himself, who  
 was before all, hath doned.*

*c Tertullian. in  
 Martion. lib. 4.* Now, if that be the Old  
*d Cyprian. ad  
 Cecilian. Ep. 63.* Religion, which is taught  
 in the Holy Scripture  
 and the Creed, herein the Religion of  
 Rome cannot pretend to be Older than  
 the Religion of *this Church*, because *We*  
 hold all these Articles as well as *They* ;  
 yea, if the case be rightly stated, the  
 Church of *Englands* Faith is the Old Re-  
 ligion, and not that of *Rome* ; for she  
 professeth, *To believe nothing as an Ar-  
 ticle of Faith, but what is read in Holy  
 Scripture, or may be proved thereby : Ar-  
 tic. vi.* But the Roman Church declares,  
*They receive Tradition with the same vene-  
 ration that they do the Scriptures. Concil.  
 Trident. Sess. 4.* So that we hold all  
 the Principles of the Old Religion, and  
 no other, but they (under the pretence  
 of *Traditions*) have invented and added  
 many

## *Catholicks of England.* 9

many points to the *Old Religion*, which are not mentioned in the Bible, and decreed other Articles contrary to the *Old Religion* recorded in Scripture, and all these are a *New Religion*; and yet these are the Doctrines in which we differ. In all the Principles which are truly the *Old Religion*, we and they generally do agree; but if you take the Religion of the *Roman Church* for the Doctrines in which they differ from us, it may be justly said, *they* are of the *New Religion*, and *we* of the *Old*, since our Religion was recorded in Scripture sixteen hundred year ago (as our *Adversaries* seem to confess, when they call us *Scriptuarii*, Scripture-men: *Prateol.*) whereas all that which is properly *their Religion*, is of much *later Date*. And that I may not be thought to invent this Charge, or to accuse the *Roman Church* wrongfully, I will instance in the most principal of the Doctrines wherein we differ, and bring in your own Doctors as Witnesses of this Truth.

I. That *Prayers to the Saints* are not mentioned by Christ nor his Apostles, is confessed by *Salmeron*, *Lindan*, and

**Bannes c.** *Etherianus* saith as much of  
**e** *Salmeron* in 1 *Prayers for the Dead* f.  
*Tim. cap. 2.* *Lindan.* *Indulgences* are not to  
*Panop. l. 3. c. 5.* be found in Scripture,  
*Bannes 2. 2a. qu. 1.* nor in the ancient Do-  
*Art. 10. conclus. 2.* ctors, say *Durandus*,  
**f** *Hugo Etherian:* *Major, Cajetan, and*  
*de regressu animæ.* *Antoninus g.* *Transub-*  
**g** *Durand. 4:* *stantiation* it self cannot  
*Sent. dist. 20. qu. 3.* be proved by Scripture,  
*Major. 4. d. 2. qu. 2.* if you will take three  
*Cajetan. Opusc. 15.* *Cardinals* words for  
*cap. 1. Antonin. part.* it *b.* And if our de-  
*1. sum. tit. 10. cap. 3.* signed brevity would  
**h** *Fisher de Cap-* allow it, the like might  
*itiv. Babyl. c. 10.* be proved of all the  
**De Alliaco in 4.** rest.  
*Sent. qu. 6. art. 1.*  
**Cajetan ap. Sua-**  
*rez. Tom. 3. disp. 46.*

But we must proceed to shew, there are  
some *New* things in the *Romish* Religi-  
on, directly contrary to the Scripture.  
The taking the *Cup from the Laity* is  
contrary to our Saviours Institution, as  
that very Council of *Constance* confesseth  
which first enjoined it; for they say, the  
Sacrament shall be given in one kind  
only to the people, *Non obstante*, &c.  
*notwithstanding* our Lord did appoint it  
in both, *Concil. Constant. Sess. 13.* And  
your



your own Authentick vulgar Translation (as if this Innovation had been foreseen) where the Greek only hath, *We are all partakers of one bread*, adds [*& de uno Calice*] and of one Cup: 1 Cor. 10. 17. The Veneration which you give to Images, seems to all impartial eyes directly contrary to the Second Commandment; and though your Priests will not directly confess it, yet their general leaving out the *Second Commandment* in your Catechism, and cutting the *Tenth* in *Two*, to keep up the number, and conceal the omission from the vulgar, is a fair Evidence, they themselves suspected that this Commandment made against them, and feared others would apprehend it so. To these you may add, *Praying in an unknown Tongue*, which *S. Paul* condemns in one whole Chapter, 1 *Corinth.* xiv. as some of your own Commentators on the place confess: As also the making *Saints* and *Angels* your *Mediators to God*, when the same Apostle positively saith, *There is but one mediator*, viz. *Christ Jesus*: 1 *Tim.* ii. 5. All these therefore cannot rightly be accounted any part of the *Old Religion*, properly

so called: But if we shall descend lower, these, and many other Points of your Religion, are so far from being the *Old Religion*, that the Writers of the *Roman Church* do acknowledge, they were not known to the *Primitive Fathers*; yea, they record the very time when most of them were imposed. The Doctrine of *Purgatory* was first built upon the Credit of those fabulous Dialogues attributed to *Gregory the First*; or if they were his (which many doubt) this was six hundred years after Christ, and it was not generally believed in the Church five hundred years after, as we learn from an Old Historian, *Otto Frising. Chron. An. 1146*. And as for the *Prayers made to deliver Souls* from thence (that gainful Article of your Church) we are told by your own Authors, that the first who caused them to be appointed by your Church, was *Odilo Abbot of Clugny, an. 1000*\*

\* *Ranul. Higden Polychron. l. 6. c. 15. Petrus Damian. Vis. Odilon.*

The worshipping of God by *Images*, was not allowed by the Ancient Fathers, say your own Authors, *Clemangis, Poyld. Virgil, and Perefins*



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*Peregrinus Aiala* i. And all men know, this kind of use of *Images* can be derived no higher (as to its being Decreed) than that despicable Council *k* in the *Eighth Century*, but both the Doctrine and the Council also was rejected for many years after by the *French, English, & German Churches* l. *Indulgences* are not Ancient, as Bishop *Fisher* confesses m: Nor is there any good proof in your own Authors for them before the time of Pope *Alexander 3.* An. 1160. or the Council of *Clermont* however, An. 1096 n. And the first who made Money of them was *Bonif.* 9th. An. 1390. as *Platina* and *Polydore Virgil* tell us o. And the first *Jubilee* (the great Market for them) was not an hundred years before p. The forcing all

i *Clemangis de nov. Celebr.* II. *Polydore Virgil de Invent. rer.* l. 6. *Aiala de Tradit.* p. 2. o. de *Imag.*  
k *Concil. secundum Niczn.* An. 787.

l *Hoveden Annal. Par.* 1. p. 405. *Matth. Westmon. Anno 793.*  
m *Fifh. in 18. Artic. Luther.*

n *Scioppius de Indulg. cap.* 12.  
o *Platin. in. Vit. Polyd. Virgil de Invent. l. 8. cap. 8.*  
p *Temp. Bonifat. 8. An. 1300. Polyd. Virg. ut supra, l. 8. c. 1.*

*Priests*

*Priests* to vow *single life*, and renounce their Wives, was first obtruded upon

q *Ann.* 1074.

Matth. Westmon:

hod. An. Vincent.

Spec. hist. l. 24. c.

45. Antonin. lib.

16. cap. 1. Sect. 21.

r Sigebert. Chron.

ad An. 1074.

the Church by Pope Hil-  
debrand q: *Without any*  
*Precedent* (saith an Old  
Historian) and (as many  
thought) of an indiscreet  
Zeal, contrary to the  
Holy Fathers Opinion r.  
And yet he was not

obeyed here in England in this for a-  
bove a hundred years after; for our An-  
cient Records say, *All these Decrees a-  
vailed nothing, for the Priests by the Kings*  
*consent, still had their*

f *Histor. Petro-*

burg. Anno 1127.

ap. Spelm. T. 2.

p. 36.

t *Concil. Later.*

Can. 21. An. 1215.

*Wives, as formerly s. Au-  
ricular Confession* to a  
Priest was never impos-  
sed as necessary until  
the Lateran Council t:

It being little above fif-  
ty years before, that we are inform-  
ed by the famous Master of the *Sen-  
tences*, and by Gratian your great com-  
piler of the Decrees, That it was in  
our choice whether we would con-  
fess to God only, or to the Priest  
also;

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also *u*; and *T. Aquinas* confesseth this was the Opinion then *x*.

*Transubstantiation* (the discriminating Doctrine of your present Church) was not held by the Fathers, as your own Doctors acknowledge, and one of the Infallible Heads of your Church affirms, *That the Elements cease not to be of the substance and nature of Bread and Wine* *z*.

The Schoolmen confess *Transubstantiation* is not Ancient *a*: And two of the most famous of them plainly deny it *b*. The *Administring* the Sacrament in *One kind*, is no older than the Council of *Constance* (as was noted before) *c*;

the practice of the whole Church and of *Rome* it self being otherwise till then *d*: Finally, many things were never decreed and im-

*u* Peter Lomb. l. 4. sentent. dist. 77. Gracian. de Penit. dist. 1. c. 89. circ. An. 1150.

*x* Tho. Aqu. in 4. Sent. dist. 17.

*y* Gregor. de Valent. de Transub. lib. 2. cap. 7.

Cardin. Cusan. Exercit. l. 6.

*z* Gelasius Pap. de duabus Naturis contra Eutych.

*a* Ap. Suarez. Tom. 1. in Euch. disp. 7.

*b* Scotus in 4. Sent. cap. II. qu. 3. Durand. in 4. Sens. dist. 10. qu. 1. n. 13.

*c* An. 1415.

*d* T. Aquin. in Johan. 6.

Alphonse Castro adv. haeres. lib. 6. 1

posed

posed as necessary to be believed till the late Council of *Trent*; such as the equalling *Apocryphal* Books and Traditions to the undoubted Canon of Scripture, *Justification* by the merit of Good works, &c. Which Council of *Trent* was never fully owned by the Catholics of *France*. Nor was it ever received as a lawful Council by this *English Nation*.

d Bochall. de  
Decr. Eccles. Gallic.  
l. 5. tit. 20.

It would be too tedious to run over all the rest of those Points wherein the *Roman* differs from the *English* Church, or else it might be shewed, that the *Appeals to Rome*, and the *Pope's Universal* claim, *Veneration of Relicks*, *Invocation of the Blessed Virgin*, *Pilgrimages*, &c. were wholly unknown to the three first Centuries, as the ingenuous *Romanists* will confess, and our Writers have largely proved. By all which it appears, that the *Old Religion of Rome* for the first three hundred years, had no formal *Invocation of Saints* nor *Angels*; no *Purgatory*, nor *Prayers* to be delivered thence; no *Images*, no *Transubstantion*, no *holy Communion*, no *Jubilees*, no *Indulgences*,  
no

no constrained *Celibate*, no Prayes in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest: Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of *England*; But if you take *Rome* with these Additions, her Religion is not so Old by far as the Religion of *this Church*. Perhaps it will be pretended, *Though these Decrees were made in latter Ages, yet the Determinations were made by vertue of Apostolical Traditions preserved in the Roman Church from the very beginning*; and upon this pretence your late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition*, and the *Infallibility* of the *Roman Church*. But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are impartial witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping) and may be of their own devising) these, they say, bear witness for them, which is to make them-

themselves Judges in their own Cause; and may justly occasion your enquiry, whether the *former Popes* knew of these Traditions or no? If not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them sleep so long, and suffer the Church to err for so many years for want of them? Did they discharge their *Universal Headship* well in this Concealment? But in very truth it is evident, the *first Popes* knew of no such Traditions, and the *later Popes* have invented them to support their new designs; which appears by the *Ancient Popes* declaring directly contrary to these pretended *Apostolical Traditions*, of which take a few Examples. Pope *Gainus* writes, *That the Righteousness of the Saints avails nothing to our Pardon or Justification* f.

f Gaii Epist.  
Decret. ad Felice,  
ap. Binium. T. 1,  
p. 173.

g Gelas. de du-  
abus Nat. contr.  
Eutych.

h Grego. Mag.  
Epist. ad Mauric.  
lib. 2. Ep. 62.

f. Pope *Gelasius* denies *Transubstantiation*, as was noted just now g. The famous *Gregory the Great* saith, *He himself was the Emperors Servant, and owed him obedience* h, and declares,



clares, That God had given the Emperor power over Priests as well as others i.

The same Pope disowns the Title of Universal Bishop, as unfit for him or any other k. He also determines, That it is lawful for such of the Clergy as cannot contain, to marry l: And he allows

i Idem ad Theod. lib. 2. Ep. 65.

k Idem ad Eulog. lib. 7. Epist. 30.

l Respons. ad Interrog. secundam Ang. Cantuariens.

m Ad Seren. lib. 7. Epist. 109.

Images for History and Memory only m. A later than he also in the Canon Law decrees, That in such Diocess where there be people of divers Languages, The Bishop shall provide fit men to celebrate Divine Offices, and minister the Sacraments of the Church according to the diversity of Rites and variety of their Languages: Decretal. Greg. l. 1. Tit. 31. cap. 14. The aforesaid Pope Gregory the First affirms, that the Book of Maccabees is not

Canonical n. And as well the Ordinary Gloss, as the Old Editions of

n Greg. Mag. Expos. Job l. 19. c. 17.

the Bibles which were allowed by the Roman Bishops, and used in that Church before the Council of Trent, do all distinguish between the Canonical Books, and

and those which the Protestant Church now call *Apocrypha* n. Yet the contrary to all these hath been

n *Gloss. Ordin.*  
An. 1200. in *Præ-*  
*fat. de libris Canon,*  
et non Canon.

*Biblia Complu-*  
*tens. in Præf. a*  
*Card. Ximenio ap-*  
*prob. a Leone X.*  
An. 1502.

*Biblia Vulg. edit.*  
*Basil. cum Gloss.*  
*Ord. An. 1506.*

*Biblia S. Pagnini*  
et *Birkmanni,* et  
*Varabli per Rob.*  
*Stephan. A. 1541.*

afterwards decreed up-  
on pretence of being  
*Apostolical Traditions* :  
By which account you  
may see ( if your Pre-  
judices hinder not )  
that the present *Roman*  
Church ( as it differs  
from the Church of Eng-  
land ) retains neither  
the *Old Religion* of the  
Scriptures, nor that of  
the *Primitive Church* in  
general, nay, nor that  
of the *Ancient Church* of *Rome* ; for they  
have omitted some Points, added others,  
and altered so many, that though *Rome*  
keep the *Old Name*, it doth not keep  
the *Old Faith*. We may now seek *Rome*  
in the midst of *Rome* ( as *Juvencus Vitalis*  
said ) : Nor can it be denied ( faith ano-  
ther ) but the *Roman Church* is not a little  
different from its ancient  
beauty and splendor o.  
There is not the Faith,

o *Gaflander de*  
*Officiis boni Viri.*

the



the Manners, nor the Worship of the *Primitive Roman Church*; and therefore according to S. *Ambrose*, *They that have not Peter's Faith cannot succeed to Peter's Inheritance* p; and as S. *Hierome* observes, *They are not the Sons of the Saints who possess their places, but they which follow their Works*: And, *That only (saith Lactantius) is the Catholick Church which retains the true worship of God* q. You might have seen and heard in *Rome of Old*, a Bishop without a *Triple Crown* or the Title of the *Universal*; Churches without *Images*, Priests under no Vows of *single life*, Litanies without any names of *Sants* or *Ora pro nobis*, the Mass celebrated in a *known Tongue*, Bibles calling divers Books *Apocrypha*, which are now reckoned *Canonical Scripture*; People not enslaved by *Auricular Confession*, not debarred of the *Cup*, nor frightened with *Purgatory*, nor impoverished with purchasing *Prayers* and *Indulgences* to save them from thence, &c.

p *Ambros. de Penitent. lib. 1. cap. 6.*

q *Lactant. Instit. lib. 4. cap. ult.*

To conclude therefore, Why may you not

not justly desert them, who have in so many things departed from the *Old Religion*, taught by Christ and his Apostles, believed by the Ancient Fathers, and received by the first and best Bishops of that same Church? If you desire to be really of the *Old Religion*, nay, if you would hold the Faith of the Primitive *Roman Church*, you may come much nearer to it, by embracing the Religion of your own Country, than by retaining the Opinions of the Modern Church of *Rome*, which are most of them meer *Innovations*: And though you have revered them while you supposed them *Ancient and Apostolical*, yet we hope you will now renounce them when they are evidently discovered to be *Gibeonites* disguised on purpose to deceive, and (notwithstanding their mouldy pretences, as if they had come from far, and were descended from *Ancient Times*) their true Original is much later and nearer to this present Age.

And now, Secondly, it will be easie to determine, That as the *Roman* is not the *Old Religion*, so neither ought the Professors of it to appropriate to themselves the

the Name of *Catholick*. For whether we take it in the Primary and Grammatical sense for [*Universal*] or in its common acceptation for [*True Believers*,] the *Romanist* hath no peculiar Right to this Venerable Title: First, because their *Faith* in those Points wherein it differs from the Church of *England* is not Universal; for the Christians holding the *Faith* of *Rome*, are not above a fourth part of those that believe in Christ. Which account we thus make out: First, *Bellonius* ( a *Romanist*, and one whose book was Licensed at *Antwerp* ) asserts " that the Rites of the *Greek Church* " spread wider than those of the *La-* " *tin* r; and the judicious Mr. *Breerwood* proves, *rBellonij obser.* the Greeks do far ex- *lib. 1. cap. 35.* ceed. The worthy Sir *f Enquiries,* *chap. 18. pag. 139.* *Edwin Sands* affirms that " the *Greek Church* in number exceeds " any other—— and the Protestants in " number and circuit of Territory are " very near equal to the Papal part \*. To which may be ad- \**Europæ Specu-* ded all those Christi- *lum ( mihi ) pag.* ans in *Asia* and *Africa*, *268, 269.* which

which are neither of the *Roman* nor of the *Greek Church*, and which are reckoned up in the aforesaid *Mr. Breerwood*,

\*\* making up a Number

\*\* *Enquiries*, as great as any of the  
chap. 19, 20, 21, former: So that reckon-  
22, 23, 24, & 25. ing the *Greek Church*  
from pag. 139, to for one part, the Prote-  
pag. 183. stants for another part,

and those *Asian* and *African* Christians for another part, and then the *Romanists* are but only one fourth part of such as believe in Christ; And it is very odd to say, that the Fourth Part is the Whole: And surely ( *my Friends* ) you cannot seriously think the *Roman Church* to be the *Universal* ( or *Catholick* ) Church in this sense, when you remember that the *Pope's Authority* is not acknowledged by the generality of those *Christians* living in *England*, *Scotland*, and *Ireland*, with the *Plantations* thereunto belonging; nor by those of *Denmark* and *Sweden*, nor by those of *Transylvania*, *Wallachia* and *Moldavia*, nor by the large *Church of Russia*, nor by the populous *States and Provinces of the Dutch*, with their many *Plantations abroad*; nor by

at

at least five parts of six of the vast Country of Upper Germany, nor by two parts of three of the *Switzers*, nor by those of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Christians* are there in the *Eastern World* who have no dependence on the *Roman Church*? The *Christians* of the *Greek Church* (properly so called) under the three Patriarchs of *Constantinople*, *Alexandria*, and *Antioch*, those of *Armenia* (who are professed Enemies of *Rome*, and yearly Excommunicate the Pope) the *Georgian Christians*, with many other lesser Names in *Asia*, the *Abassine Christians* in *Africa*; all these are not of the Communion of the *Roman Church*; and therefore, how can that Church pretend to the Title of *Universal*, or *Catholick* in this sense? But secondly, if you say you are *Catholicks*, that is, true Believers in all Points; I desire you to consider, that none say so but your selves, and 'tis suspicious *their witness is not true, who bear witness to themselves*, S. John v. 31. And where so many Articles of Faith are New, it is probable some are false; since the *Oldest* things in Religion are the truest and

and the best : So that upon the whole Enquiry, the *Church of England* may more justly claim the Title of *Catholick*, because the *Principles* thereof are few, and clearly deduced from *Scripture*, believed in the *Primitive Church*, and universally received by all sorts of *Christians*, who differ in some *Ceremonies*; but for the *Points*, which *this Church* accounts necessary to Salvation, the whole *Christian World* generally agrees in them. And since the Religion of the *Church of England* is the most *Ancient* and most *Universal*, you will be more truly of the *Old Religion*, and more properly styled *Catholicks*, by embracing the *Faith* professed in your own Country, and disowning those who damn all *Christians* but them of their own Party, although it be Evident there are in the World, *Christians* far more in number than they, and among those many equal in *Learning* and superiour in *Piety* to the best of the *Roman Church*, who for all this are reprobated and sentenced to *Eternal Flames* by their uncharitable *Anathema's*.

SECTION



## SECTION II.

*Whether the said Opinions were not introduced for evil Ends ?*

**A**Lthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I must expect the venerable Esteem you have so long had for the *Roman Church*, will make you slow to believe this deserved Charge of *Innovation*; and perhaps you will wonder how so pure, so Celebrated, and so Orthodox a Church, as *Rome Primitive* was, should vary so much from her *first faith*: yet since the *Change* is so Evident, and so well attested, I hope at least your Curiosity will tempt you to Enquire: First, *For what ends she should bring in these New Doctrines*. Secondly, *By what means they became so generally believed*. Thirdly, *Of what nature the things themselves are*. Fourthly, *Whether there be Authority sufficient in the Roman Church to Impose them on the whole Christian World*. Fifthly, *Whether the Catholicks of Eng-*  
C land

28 *Advice to the Roman*

land ought to be swayed by that Authority to embrace them : And if in examining these Particulars any thing shall be spoken with sounds harshly to your ears, (accustomed to hear nothing but *Encomiums of Rome* ) I shall desire you to consider, that *Truth* is seldom grateful to Offenders ; and I must say with one of the Writers of the *Popes Lives*, *We relate these things because they were done, and if the Popes would not have base or evil things reported of them, they must do no such things, or if they do them, not fancy they can be so concealed, as that they shall not be known, nor related to Posterity : Pappyrus Masson. de Vit. Pont.* For my own part, I profess, I take no delight in Accusations ; nor shall I say any thing out of malice to that Church, but out of pity to the Souls of those who without reason dote upon it : First, therefore if you enquire, *What ends the Roman Church could have to bring in these New Doctrines ?* I Reply, The first decay of that Church began in her Manners. For after there were *Christian Magistrates* (saith *S. Hierome* ) the Church became fuller of *Riches* and emptier of *Ver-*  
tue.

tue\*. And for the Roman Bishops, they began very early to affect a Dominion beyond the bounds of Priesthood, as <sup>\* Hieronym. Vi-  
ta Malach.</sup> Secrates notes a; which <sup>a Socrat. bish.  
lib. 7. c. 11.</sup> made S. Basil say thirteen hundred years ago, *I hate the Pride of that Church\**, and caused a Heathen Historian of that Age to say, *The Roman Bishops were richly clad, carried in Litters, and profuse in their feastings* a; But the faults of that Age were small in respect of After-times, for as their wealth and Power increased, their manners grew still worse and worse, as we find by the complaints of Salvian and many others, till at length about the year 900, your own Baronius saith, *The face of the Roman Church was become most filthy, when lewd and potent Curtezans swayed all there: At whose pleasure Sees were changed, Bishops placed, and, which is horrid to Pious ears, their Paramours were thrust into S. Peter's Chair, false Popes which only serve to fill up so great a space of Time in the Catalogue of Roman*  
C 2 Bishops

*Bishops* \*. And a Writer who lived in those Times tells us,

\* Baron. *Annal.*  
*Tom. 10. An. 912.*  
*Seet. 8.*

\* Gerbat. *E-*  
*pist. 40. ad Ste-*  
*phanum Rom. Eccl.*  
*Diacon.*

\* Sabellicus, *En-*  
*nead. 9. l. 2.*

*The World was amazed*  
*at the Manners of the*  
*Roman* \*. It is strange  
(saith another Histo-  
rian) how far in that Age  
they were degenerated  
from the Piety of the Old  
Popes \*. This Age (as

Another speaks) was especially unhappy in  
this, that for about an hundred and fifty  
years, there were fifty Popes wholly fallen  
from the Vertue of their Predecessors, being  
disorderly and Apostical rather than A-  
postolical \*. And if our

\* Genebard.  
*Chronolog. lib. 4.*  
*10. Secul. init.*

brevity would permit  
it, we could shew out of  
Platina, Onuphrins, and

Others of your own Writers, that there  
was no Reformation in all the Ages,  
while these New Doctrines were incoyn-  
ing: Now it is the Great Philosopher's  
observation, That Wickedness destructive  
of good Principles \*. So

\* Aristot. *E-*  
*thick. lib. 6.*

that it is no wonder, if  
in such Decays of Piety,  
and such a flood of Iniquity, the Roman  
Church

*Church* did bring in many *New Articles* suitable to her Manners; and I think when *Pride, Luxury* and *Covetousness* possess the Chair, we can hardly expect any other Laws, but such as shall gratifie these affections: And the *Practices* as well as the *Decrees* of *Rome*, for divers of the later *Centuries* have so apparently tended this way, that it hath been taken notice of by all those of her own Communion, whose affection hath not robb'd them of their discerning Powers; yea, even in *Catbolick Countries* it hath abated much of the Reverence formerly paid to that *See*, by reason the designs thereof are so apparently *secular*, tending not to the Salvation of Souls, but the support of their own Grandeur: Which makes me admire our *English Romanists* should hug their Chains, and adore those who abuse their well-meaning Devotion with *Articles* of *Faith* serving rather to carry on the designs of the Imposers, than the Salvation of their over-credulous Believers. Methinks an easie apprehension might discover, that the *Roman Guides* govern you by Principles that have more of *Machiavel* in them, than of *Conscience*.

or Gospel simplicity, and a little consideration will inform you, that those things which they teach you to call *Religion*, are Arts to enslave and impoverish you, and Engines to advance themselves to the highest pitch of honour and abundance. St. Bernard (though a great friend to the *Roman Church*) saw this, when he said, *At Rome all regard is given to Honour, but to Holiness none at all* \*. Were this the fault

\* Bernard. de  
Confid. l. 4. c. 2.

of particular mens evil management ( from which no Society is free) it were more excusable. but there are Doctrines added to the *Old Catholick Faith*, (even most of the *Tenets* wherein they differ from the *Church of England* ) which are plain Artifices to increase the *Power and Wealth of Rome*. Doctrines for which they dispute with us upon *Demetrius's Principle*, *because thereby they have their gain*, *Act. xix. 25*. And many think the Guides of your Church contend for some of these Principles, not because they believe them, but because it is their Interest the people should be perswaded of them; which makes them secretly laugh at their credulity who will be imposed



posed on by them, as that great Cardinal did, when he gave the people (who flock'd about him) his *Benediction* in these words, *Qui vult decipi decipiatur* : And it is a vile suspicion of this which we may gather from that observation of *Hospinian*, That in Italy the name [Christian] is used for an Idiot or Fool \*. But to be more particular let us look over some instances of such New Doctrines as are taught in the Roman Church for Secular ends.

\* Hosp. de orig. Monach. l. 6. c. 66.

We begin with the Doctrine of *Implicit Faith*, or believing as the Church believes, a Doctrine unknown in S. Cyril's time, who speaking to his young Christians, bids them not meerly believe the things he spoke because he affirmed them, unless he did demonstrate them to be so out of the Divine Scripture \*.

And truly this Novel Doctrinemayagree with

\* Cyril Catechis. 4. p. 84.

Pythagoras's *Ipsè dixit*, and is a good shelter for Paganism, the best Argument for which, *Balbus* saith, is this, That he had received it from his forefathers \*. The Jewish Rabbins told their Disci-

\* Cicero de Natur. Deorum, l. 3.

ples, *They must believe what ever they taught them, though they should say that their right hand was their left* : and it was becoming enough in *Apelles* the Heretick to charge his seduced Scholars, *not to ex-*

*\* Euseb. hist. lib. 5. c. 13. amine his Principles by Reason \** : But it is below the Honour of true

Religion to desire to be taken upon trust; so that this Doctrine is a policy of your Priests to secure their evil Principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*.

2. *Auricular Confession* to a Priest was *voluntary* of old, and only used in case of a *troubled Conscience*, or a *strong Temptation* : But it is now made necessary at stated times, in all probability to make the Priest master of every mans *Secrets*, to discover the least Inclination of their *Proselytes* to leave them, to keep the *Laitie* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his mercy : And their

their Doct ors do affirm, that in some cases it is lawful to discover what is revealed to them in confession, especially if it concern the Roman Church \*. And

thus they have an Intel-  
ligencer in the breast of  
every great man of  
their Communion. The  
Exempting the Regular  
Clergy from their Law-  
ful Bishops Jurisdiction,

complains of as an un-  
just thing \*: And the  
freeing Ecclesiasticks from

their Natural Princes Authority is, that  
the Pope may have Subjects numerous  
and potent to give Intelligence and abet  
his Interest in the bowels of all King-  
doms. The Popes Supremacy, Appeals to  
Rome, the Collation of Benefices and other  
Preferments, the Creating their Maker in  
the Mass, with many others, do all aim  
at the honour of the Church of Rome, and  
the making its most Inferiour Priests re-  
vered. But because the Honour of the  
Church of Rome cannot be maintained  
without vast riches, it is obvious to all,  
that many of their New Doctrines and

\* Al. Hal. Par. 4.  
q. 28. mem. 2. art. 2.  
Panorm. c. Omnis;  
de pen. & rem. n.  
24. D. Soto de rat.  
deteg. Secr. mem. 3.  
q. 4.

which S. Bernard

\* Bernard. de  
Consid. lib. 3. c. 4.

*Practices* have been introduced with design to fill the Churches *Treasuries*: or if *Ignorance* and *Superstition* were the Mother of these *gainful Devices*, it is certain *Covetousness* hath been an officious Nurse unto them. As in the case of *Purgatory*, and *Prayers to deliver Souls from thence*, a *No vel fancy*, feared and suspected at first by some, but countenanced and Decreed by that Church, thereby to oblige the people to give liberally for *themselves* or their *deceased Friends*, to those who sell their *Prayers* so commonly, that they occasioned that Proverb, *No Penny, no Pater Noster*. It is impossible to reckon the vast sums that this *Opinion* brings in, for so many *Masses*, *Dirige's*, *Requiem's*, for those *Trentals*, *Obits*, and *Anniversaries*, which the deluded *Romanists* purchase, with *Oblations of Houses and Lands*, *Plate*, *Vestments*, *Jewels*, *Images*, and ready *money*. And it is very remarkable, that the fear of losing this Income was one main Impediment to restrain the *Pope* from yielding to a *Reformation*. To these may be added the *Doctrines of Images* and *Invocation of Saints*, with the reports of *Miracles* done at certain places, and the

## Catholicks of England. 37

the Device of *Canonization* by the Pope, (an Honour that none of the *Saints* for the first five or six *Centuries* ever had) but certain it is, that people being perswaded of *Miracles* wrought on Earth, and *Intercession* made in Heaven, by these *Saints*, do undertake *Pilgrimages* to these places, and make *Oblations* there; or else send their Offerings, if they cannot go: And this in so excessive degrees, that there have been, and are some *Shrines*, which outy the *Treasuries* of the greatest Princes of *Europe*; we may instance in *Tho. Becker's* at *Canterbury*\*, and the still famous *Lady of Loretto*. The *Reliques* also of all other *Saints*, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect Money, yea, sold for great sums, and are accounted *marketable ware*, and very gainful *Commodities* in the *Roman Church*. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get money, as your own writers complain\*. The *Pope's* pre-

\* *Antiq. Cantorb. fol. 247.*  
a *Lassell's Voyagero Italy.*

\* *Polydor. Virgil. de Invent. l. 8. c. 1.*

tence

tences to a power of *Dispensing* with *Vows* and *Oaths*, *Leagues* and *Contracts*, *Marriages* in *prohibited degrees*, &c. fill his *Coffers* with *Silver*, and his *Court* with *Suitors*. The taking money for *Penances*, and granting *Absolution* upon it for *notorious sins*, is so known an *Infamy*, that we have the very *Book* in our hands, copied out of the *Original* in the *Apostolick Chamber*, setting down the rates and sums to be paid for *Absolution* from the most *horrid wickednesses*: And to convince us that *Money* is the only thing sought by the *Church* in these *Absolutions*, the said *Book* tells us, that *These acts of Grace cannot be granted to the Poor, who have nothing, and therefore cannot be comforted* \*. And though the *Priests* and *Friars* have these and many more ways to draw money from the people, yet the *Pope* uses them but as *Sponges*, to suck in *wealth* from others, that he may squeeze it into his own *Coffers* afterwards. For it is scarce within the reach of *Arithmetick* what sums the *Roman Church* receives from the *Inferiour Clergy* and *Bishops* for

Insti-

\* *Vide Taxam*  
*Camera Apostol.*  
*Impress. Parisiis.*



*Institutions, Confirmations, Investitures, Palls, First-fruits, Tenths, &c.* The very *Tenths* and *First-fruits* formerly enjoined by the *Pope*, amounting in this Nation, as we now compute them, to above 20000 *l. per Ann.* And in the time of the *Roman Jurisdiction* here, the *Clergy* paid him a *fifth part* of their *Living*s, sometimes for two or three years beside: and for the *English Bishops*, their subjection to *Rome* cost them dear, *Walter le Gray* Archbishop of *York* paying Ten thousand pound *sterling* for his

*Pall* \*. And it was \* *Matth. Paris* complained in the 23d. pag. 274

of *Henry 8th.* that the *Papacy* had receiv'd out of *England* in about forty years past, for *Investitures* of *Bishops* only, *threescore thousand pounds* \*. And

the *Doctrine* of forcing \* *L. Herbert hist.* all *Priests* to renounce *Hen. 8th. p. 230.*

*Marriage*, is maintained by the policy of the *Roman Court*, that they may not only profit by them living, but be their *Heirs* when they die, there being no other good reason to be given for this rigid *Imposition*; for sure they will not say it is simply unlawful for *Priests* to marry; since

Since *Pius* the second affirmed, *They may be allowed to marry* \*;

\* *Pius*. 1. in *Gestis Concil. Basil.* vide item *Platin.* in ejus *vita*. p. 329.

a *Panormitan.* de *Clericis conjug.* *Can.* Cum olim.

and their great *Canonist* saith, *There is as great reason to allow Priests Marriage now, as ever there was to restrain it* a. What then! do they

forbid it that *Priests* may be more pure? that cannot be the reason, because *St. Paul* saith, *Marriage defiles not*, *Heb.* xiii. 4. And *Fornication*, which certainly doth

\* *Decret. P. Alex.* l. 3. tit. 2. c. 3.

a *Gloss.* ad *Gratian* dist. 82. c. 5.

\* *Ibid.* dist. 34. *Can.* 7. *Costerus* en-  
chirid. de *Calibat.* cap. 17.

defile, is tolerated, if not allowed \*, and called a *venial sin* a: how-  
ever reputed by their *Casuits* a lesser sin in the Priest, than *Marriage* \*. And how pure this

Doctrine makes your *Clergy*, let *Experience* and your own *Writers* teach you. *There are many* (saith *S. Bernard*) *who cannot be hid for their Multitude, nor do they seek to be concealed through their Impudence, who being kept from Nuptial Remedies, run into all filthiness* \*.

\* *Bern.* de *Convers.* ad *Cleric.* cap. 29.

*There are few free* (saith another) *in these days* from

from the Crime of Fornication \*. The Pope

thinking it almost a Miracle some Ages since to hear a Candidate for a Bishoprick attested to be a pure Virgin a. The

\* Gloss. ad Gratian. dist. 82, c. 5.  
a Matth. Paris hist. An. 1234.

true Reason therefore of this Doctrine, which occasions so much wickedness, we may learn from the Canon Law : which allows not Regular Bishops to dispose of their Estates by Will, nor others of the Clergy to be too free of their Alms in their sickness \*, (how

earnestly soever they exhort the Laity thereunto : ) And thus the

\* Decretal. Gregor. lib. 3. de Testam. tit. 26. cap. 7. 9.

Church becomes their Heir : And these Spoils of the Clergy ( as they very significantly term them ) which fall to the Church at their deaths amount to a good round sum , as a judicious Author ob-

serves \*. I cannot express one half of those Arts

\* Europ. Specul. pag. 197.

which the Roman Church hath to drein both Clergy and Laity : But certain it is, they do draw a Mass of Treasure Annually from the Countries under their yoke, insomuch that it was complained of to the

the Council of Spain, that Pope Pius 5th had got fourteen Millions out of that Kingdom in a short space \*.

\* *Europ. Specul.*  
pag. 198.

And in the time of Henry 3d of England it was computed, that the Popes Revenue out of this Nation exceeded the Kings \*. And

\* *Antiquitat.*  
*Britain.* p. 178.  
a *Matth. Paris.*  
pag. 667. & *Epist.*  
*Anglor. ad Inno-*  
*cent.*

was made by the English, that there went threescore thousand Marks yearly out of this Land to Rome a. I shall not

mention the Frauds and Cruelties used in Collecting this Mony, only one thing that *Johan. Sarisburiensis*, a great Bigot of the Popes (and a hot stickler in *Becket's Cause*) assures us, That the Legates of the Apostolical Seat, did Tyrannize over the Provinces, as if the Devil (saith he) were gone out from the presence

\* *Sarisb. Polycraticon,* lib. 5. c. 16.

of the Lord to scourge the Church\*; yet to oppose these Officers of the Pope, is reckoned at Rome the most mortal sin: No wonder then can it be, that Pope *Sixtus 5th*, in five years time got together Five Millions of Crowns (as *Ciracella* informs us)

us) *Four Millions of which his Successour Gregory 14th wasted in Pomp and Riot in less than ten months time : Europ. Spec. p. 263.* And indeed they spend these *Sacred Treasures* as badly as they get them ; the very *Popes* themselves of late designing only to swallow all the little neighbouring Principalities, and to make themselves Temporal Princes, to raise their *Nephews* and *Nieces* ( if not *Sons* and *Daughters*) and advance their Families to the highest Dignities and Fortunes. So that there is little of *Holiness* left in them, but in an empty Title ; it being a little above a hundred years since one said, *No man at this day looks for Holiness in the Popes ; they are accounted excellent, if they be tolerably good, or less wicked than other men are : Papyr. Masson. in Vit. Julii 31. an. 1550.* And the rest of his Clergy and People are suitable ; for, *It cannot be dissembled (saith a late exact Observer) that the whole Country is strangely overflow'd with wickedness, with filthiness of speech, with beastliness of actions ; both Governors and Subjects, both Priests and Fryars, each striving as it were with other in an Impudentness therein : Europ. Spec. p. 27.* But I  
will

Will not pursue this most ungrateful Subject, which I profess I do not relate out of any envy, or delight in telling such sad stories; but I am forced to say these unpleasing Truths to rescue your Souls from those who serve the ends of their *Ambition* and *Covetousness* out of your Devotion; from those who perswade you to call that *Religion* which maintains them in the *highest Plenty* and *Luxury*, from those who decree, *That Good works merit Salvation*, not because they believe this Doctrine, (for if they did, they would do more *good works* themselves) but because this Perswasion among the People fills the *Churches Treasures*, and hath made the *Old Pious* and *poor Priests* and *Deacons* of *Rome*, *Illustrious Cardinals*, who in *Magnificence* and *Pomp* dare vye with the greatest *Estates of Christendom*; and their great Master scorns to have *Kings* and *Emperours* thought his *Equals*: Wherefore, when you have duly weighed all this, and considered the *Pride* and *Insatiable Avarice* of the *Roman Church*, and withal observed, how all the *Doctrines* in which they differ from us, tend meerly to advance these ends, you cannot think it unlikely,



likely, that *such men with such designs* should alter and add to their *Old Faith*, especially when you hear St. Paul say, *The love of money is the root of all evil, which while some coveted after, they have erred from the Faith*, 1 Tim. vi. 10. It is nothing that is truly ancient or really good, that we perswade you to renounce; but *Novel Policies and Devices* which minister to *secular designs*, and you ought to account him your Friend who would rescue you from this *abuse*, and perswade you into that Church, whose *Principles* are Primitive, plain and honest, whose *Clergy* are content with the Revenues which the Laws of the Land allow them, having none of these *Unchristian Artifices* of extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

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SECT.

## SECTION III.

*Whether the said Opinions were not established by evil means?*

THE next Enquiry is, *By what means these New Doctrines became so generally believed?* And here first we may note, your Church hath good reason to use this Proverb, *Ignorance is the Mother of Devotion*; because the wretched blindness of those Ages wherein these Opinions were propagated, did hugely contribute to their reception: for it is not to be denied, that from the time of the decay of the *Western Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbarism* crept in by degrees, which is evident by the different style and way of writing which the later *Fathers* use, in comparison of those who liv'd in the first four or five *Centuries*, and at length this *Ignorance* became so universal, *That the study of the liberal Arts was generally laid aside*, as an old *Historian*

rian complains \* : yea such gross folly  
then possess the world

\* Sabellic Ennr.

(as one of that time con-

9. lib. i.

fesses) that Christians believed more absurd  
things, than ever Pagans

\* Agobardus lib.

gave credit to \*. And

de grandine, &c.

that Age which bred

vers. fin.

many of these Errors is commonly by  
your own Writers called, *The Obscure*

*Age* \*, being wholly

\* Baron. Annal.

without any persons emi-

Tom. x. An. 900. S. i.

nent for Wit or Learn-

† Genebrard.

ing †, the very inferior

Chron. lib. 4.

Priests being not able to

\* Prasatio R.

translate an Epistle into

Aluredi ad Pasto-

Latin \*, which Egyptian

ral Gregorii.

an darkness continued in all the Western

world till a few years before the Reformation,

as your own Espencæus

\* Claud. Espen.

confesseth \*. Now this

Com. ad 2 Tim. 3.

gross stupidity must needs

make the world apt and easie to be abused

with the most absurd and monstrous

Doctrines; for Ignorance is the Mother of

all Errors, as an old Coun-

\* Concil. Tole-

cil affirms \*, and not of

tan. 4. c. 24. A. 633.

true Devotion (as you

now pretend.) This made way for the

Politick

Politick Guides of Rome to impose such Opinions on the Church as might best serve their own ends; *These Taxes were sowed while men slept*, Mat. h. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman designs*, the withdrawing of the *Emperors* into the *East*, and first the *decay* of the *Western Empire*; then the *destruction* of the *Eastern*, and the desolation of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens*; so that the Pope had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christendom* giving him opportunity to make himself the *sole Governour* of these *Parts* of the *World*, and none were able to contend with him, though many complain'd of his *Usurpation*; *Joban. Sarisburiensis* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) *That they esteemed it a Stepmother, not a Mother*, — and the Pope of Rome himself was

\* *Sarisbur. Polycraticon, lib. 6. cap. 24.*

*grievous to all, and almost intollerable* \*. I shall not now be so tedious to

you

you as to relate how this Church by force, and by taking all advantages did attempt to suppress all that did oppose her *Impositions* and *Grandeur*; what *Wars* the Popes raised against the *German Emperors*, what occasions they took to enslave the *Greek Church*, when they petitioned for relief against the conquering, and cruel *Turks*; what *Persecutions* they raised against the *Albigenses*, *Bohemians* and *Wickliffs*, and how they destroyed all that resisted their *Innovations* with fire and Sword; only desiring you to remark, that the *Roman Church* was the first *Author* of putting men to death for that which they call *Heresia*: A practice wholly differing from the *Rules of Christianity*\*, from the *Opinion* and *Practice* of the *Ancient Church*†: It being a *New* and *unheard of way of Preaching* (saith your *S. Gregory*) to force men by stripes to believe\*, yet by *Fire* and *Fagot* the *modern Church* of *Rome* affrights the *World* into the embracing these *Articles*, or by *Inquisitions* and *Racks*, awes it

\* 2 Tim. ii. 24.

† Tertul. ad Scap.

c. 2. Concil. Toletan.

4. cap. 56.

\* Gregorius M. Epist. ad Episc. Constantinop.

it into *silence*. Her *Greatness* and *Riches*, her *Interest* and *Severity* to Opposers, have been one sort of means to obtrude the *belief* of her gainful Articles upon men, and her *Policies* and *Frauds* have been another, for you cannot think it unlikely that they (who have so little *Piety* as to turn Religion into *Policy*) should have so little honesty as to equivocate for the defence of their Politick Religion; and verily, the *Ignorance* and *Credulity* of those blind Ages were such, that your Church never sought for solid Arguments to confirm their *New Decrees*, but built them usually upon *Fictions*, and proved them by notorious *Forgeries*, and accounted this way of proceeding not only *lawful*, but *pious*, so that whosoever reads those Discourses of your *Jesuits* in defence of these Deceits, called by them *Piæ fraudes*, will conclude the High-Priests of *Rome-Christian* as well as *Rome-Heathen* to have been of opinion, that it was expedient the people should be deceived in their Religion, as *Scævola* the Pagan Pontifex M. in *St. Augustine* saith \*; and no doubt your Church agrees with the Heathen *Varro* in the same

\* August de Civ. Dei, l. 4. c. 27.



same Author \*, where he saith, There are many Truths in Religion which it is not expedient for the people to

\* Idem, ibid.

c. 31.

know, and though divers things therein be false, yet the people ought to think them true.

The instances of some particulars will make this more evident ; 1. Miracles were the foundation, and most authentick proofs for Invocation of Saints, Veneration of Images and Relicks, Pilgrimages, Purgatory, Monastical Vows, and most of the gainful Articles of the Roman Church, and yet S. Chrysostome saith, that there was no footsteps of the power of Miracles left in the Church in his time x.

And your St. Gregory thinks them unnecessary among Believers y, and so do many others z. Yet in the dark Ages nothing was more frequently pretended

x Chrysost. de Sacerdotio. l. 4.

y Gregor. Mag. hom. 4.

z Augustin. de ver. Relig. c. 24.

Ferus Commentar. in lib. Judic.

than Miracles wrought by Saints living and dead, as appears by the stories of their Lives, and the Legends of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely,

D

likely,

52 *Advice to the Roman*

likely, so little agreeing with *Chronology*,  
*History*, or *Geography*, that the Modern  
Writers of the *Roman Party* are ashamed  
of them. Hence your own *Canus* com-  
plains that these Authors of *Saints Lives*  
with false and counterfeited Fables have blemi-

a *Canus, Loc. Com- munit. lib. 2. c. 6.* shed the *Lives of Saints* a.  
And the same Writer

b *Idem. ibid.* faith there b, that the

Author of your so famed *Golden Legend*  
was a man of an *Iron forehead* and a *Leaden*

c *Harding a-* soul : *Harding* also affir-  
mains *Jewel's Apol.* meth c, That there be ma-  
ny vain Fables in it. *Simeon Metaphrastes*

is another of these *Miracle Writers*, and is  
so eminent, that he is read in the Modern

d *Brevian. Romi* *Roman Breviaries* d, and  
yet *Cardinal Bellarmine*  
blames him for incredi-  
ble stories, & relations not

e *est. S. Blasii,* agreeing to *Ancient Wri-*  
Feb. 13. ters, He adds (saith he  
Fest. S. Alexii. Julii. 17.

many things out of his own Wit, not as they  
were really done, but as they might have been  
done e. And is not this

c *Bellarmin. de* notorious forgery? Yea,  
Scriptor. Eccles. the Popes themselves in

the latest sort of *Breviaries* have left many

of these fabulous *Miracles* out, since they have done the work now for which they were invented ; the Doctrines supported by these *lies* are now generally embraced, and when the arch is compleated, the props on which it was raised, may be laid aside ; yet still you ought to ask, If these stories were false, how came the *Infallible Church* to put them into her Offices ? if they were true, why doth she now reject them ? and it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the Doctors thereof ( in this knowing age ) are very shie of believing any at all, as one of your own Priests proves at large f, The Reason of which must needs be, because they fear this inquisitive and learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many disbelieve the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Miracles*

f Rog. Wridringt.  
de Furam. Fidelitatis, c. x. p. 402.

are recorded, and *now* few or none; an Argument sufficient to make a wary man believe, there were few *real Miracles* at any time since the settlement of Christianity; only the *superstitious* and *ignorant credulity* of the former Ages was fit to be abused with such Pretences: And now, why are you so stiff in maintaining those Opinions which were believed at first upon so slight and false inducements, as these *Legends* and *Miracles* are confessed to be? But this Argument is of late

g. Dr. Stilling-  
fleet of *Miracles*:  
And the *Reflections*  
on the *Romish De-*  
*votions*.

so fully handled by two excellent Pens g, that I may dismiss it, with my hearty wish you would read those Tracts without *Prejudice*, being not written to abuse *real Religion* (as some tell you) but to undeceive you, and unmask that *hypocrisie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the *Relators*, but at the *Inventors* of such *falsehoods*, who have got many fair Houses and Lands, vast sums of Money and innumerable costly Oblations by these *Fictions*, to the scandal of *Christianity* it self. My second instance

instance shall be of the Artifice of *forging*  
*Records* for to attest their *Novel Doctrines*,  
 (especially that of the *Popes Supremacy*)  
 they put out divers *spurious Tracts* un-  
 der illustrious names, which served to  
 wheedle an *illiterate Age* into a Reve-  
 rence for the *Roman Church* and her Opi-  
 nions, whereas now the cheat is so pal-  
 pable, that your modern Doctors (though  
 they keep the Conclusions) disown those  
 feigned Books that were the *Premisses*  
 from whence they were inserted: Of this  
 nature are the *Decretal Epistles* of all the  
 Popes from *Clemens* down to *Pope Sixtus*,  
*An. 385*. formerly cited as good Authori-  
 ties, and transcribed some parts of them  
 into your *Canon Law*, but now the most  
 learned *Romanists* confess a great part of  
 them to be meer *for-*  
*geries* h: *Baronius* styles  
 divers of them *Apocry-*  
*phal* i: And *Cardinal*  
*Cusanus* saith, *That be-*  
*ing applied to the times*  
*of those Holy men they do*  
*betray themselves* k. And  
*Pontif. l. 2. c. 14.* i *Baron. Annal. T. 2. An. 102:*  
*Señ. 6, 7.* k *Cusanus de Concord. Cathol. l. 2. c. 34.*

h *Jo. de Turre-*  
*crem. de Eccl. l. 2.*  
*c. 101.*

*Jo. Driedo de*  
*dogm. & Scrip.*  
*Eccl. l. 1. c. 2.*

*Cl. Espencaus*  
*de Contin. l. 1. c. 2.*  
*Bellarmin. de Rom.*

indeed these *Epistles* were never cited by any good old Author, and were first brought into *France* by one *Riculfus* Arch-B. of *Mentz*, five hundred years after those Popes were dead, as *Hincmarus* Arch-B.

l *Hincm. Rhem. lib. contr. Hincm. Laudunens.*

m *Baron. Annal. T. 9. An. 865. sect. 5, 6, 7.*

of *Rhemes*, a Writer of that age affirms l, and *Baronius* also confesseth m. Nor did the Roman See blush some Centuries ago to alledge for its Supremacy the most fabulous *Donation* of *Constantine* the Great, wherein he is pretended to make the Pope head over the whole Church, and superiour to all the four Patriarchs of the East (naming *Constantinople* for one, which City was not yet built) giving him in fee the City of *Rome*, and all Italy, with all the Provinces of the Western Empire, (though he gave all these to one of his Sons afterwards.) This senseless *Edict* was pleaded by several of the Popes

n *Adrian. Epist. ad Const. & Iren. Aët. Concil. Nicen. 2. An. 794. Leo. 9. Ep. ad Michael. Const. An. 1054.*

in former times to countenance their ambitious pretences n, and of Old was received without suspicion by the gravest and learnedst Doctors, saith *Binius*,



*Binius* o, who yet confesseth there, it was a meer forgery devised (he thinks) by the *Greeks*, and now adays all *Romanists* generally disown it, and indeed it is as ridiculous a forgery as ever the World saw. My Brevity will not allow me to enlarge upon this Subject, otherwise I could add innumerable Examples of like dealing. The absurd Council of *Sinuessæ*, The monstrous Recognitions of *Clement*, The threescore new Canons father'd by *Turrian* and others, upon the famous general Council of *Nice*, The Pontifical ascribed to Pope *Damasus*; with innumerable other Tracts of the same Metal, being all apparent Forgeries, and yet were long countenanced by *Rome* to support her unjust Supremacy, and other Innovations: My third Instance shall be of suppressing or corrupting true Records, of which take a few Examples: The Legats of *Rome*, within less than a hundred years after the general Council of *Nice*, did produce two Canons (to prove the Popes Right to receive Appeals) in a famous Council of *Carthage*, An. 419. which Canons they

o Not. in Edict.  
Constant. Concil.  
Tom. I. p. 154.

pretended were made in the aforesaid *Nicene* Council; but these Canons wholly differed from all the best Manuscripts of that Council then extant, particularly from two eminent ones, which the *African* Fathers sent for from *Constantinople* and *Alexandria*; nor do they agree with those genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not these pretended Canons of *Nice* but esteemed them to have been corrupted, as we do at this day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodosius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica*, of a later Date and less Authority, affirming it to be a Canon of the General

Council at *Nice* p: The Edition of the Councils put out by *Dionysius Exiguus*, about *An. 520.*

p *Leo. Pa. Epist. ad Theodos. Concil. Tom. 2.*

being for a long time the sole approved Copy extant in these parts of the World, doth in favour of the *Pope's Supremacy*, leave out divers Canons even of General Councils which seem

seem to make against it *q*, though the said Canons are recorded in *Zonaras* and *Balsamon*, and in this Age confessed to have been made in those Councils by the *Romanists* themselves; but in the time when the *Supremacy* was in hatching, it was not thought expedient those Canons should be known. It were endless to reckon up all the *Additions*, *Diminutions*, and *Alterations*, which all the *Roman Editions* of the Councils since are guilty of; and because an ingenious Essay hath been made that way by a late Author, I shall refer my Reader thither *r*, and out of infinite *Examples* conclude with one evident piece of Falsification: The xxxv. Canon of the Council of *Laodicea*, forbids the faithful to call on the name of *Angels*, which being a condemnation of the Doctrine and Practice of *Rome* in *Praying to Angels*, the Later Editions of this Council have impudently put in *Angulos* [*Angles*, or *Corners*]

*q Exempli gr.*  
*Tres Canon. Concil:*

1. *Constantinop:*  
*Omnes Can. Concil. Ephes. Pecum:*
3. *Canon. 28. Concil. Chalcedon. Oecum. 4.*

*r Roman Forgeries, print. Lond.*  
1673.

**Corners** ] instead of *Angelos* [*Angels* s;] though all the Greek

[*Angelos legunt.*

**Merlin.** Tom. 1.

**Concil.** edit. An.

1530. Colon.

**Crabbe** p. 226.

ed. A. 1538. Co-

lon. Carranza sum.

**Concil.** pag. 82.

**Lugd.** 1568.

t. **Ap.** Zonar.

**Balsam.** & Har-

mechopulum.

u **Theodor.** in

**Colof.** 2.

**Photius** Nomo-

**Canon.** Tit. 12. c. 9.

w **Dionys.** Exig.

**Cod. Con.** n. 138.

**Crescon.** brevi-

ar. **Can.** Sect. 90.

**Hulgent.** Fer-

rand. **Brev. Can.**

**Sect.** 184.

x **Cyprian.** Ep.

40. **Edit.**

**Gryphii** p. 52.

**Morelli** 124.

is founded Super Pe-  
tram x, **Pamelius** changes it into Super  
Petrum, upon Peter, instead of upon a  
Rock,

Rock y. And *Ludovicus Vives* (a Romanist) assures us that there are ten or twelve lines positively asserting Purgatory, put into the Printed Copies of *S. Aug. de Civitate Dei*, l. 21. c. 24. contrary to the Ancient Manuscripts z. *Fulbertus Carnotensis* quotes *S. Aug.* saying of the Sacramental Bread, *This then is a figure* ( the Roman Editions put in ) *As a Heretick will say*, when indeed *S. Augustine* says so, and speaks his own sense a. *Aimonius* speaking of the 8th Council saith, *They determined about Images otherwise than the Orthodox Fathers had Decreed*: and so *Baronius* reads b: But the Modern Printed Copies quite contrary put in, ---according as the Orthodox Fathers had Decreed c. But why do I stand upon particular Instances? This wickedness which all other Men account the same Villany with suborning false Witnesses,

y *Editio Pamel.*  
Ep. 40. p. 7.

z *Ludov. Vives*  
Com. in *Aug. Civ*  
*Dei*, l. 21. c. 24.

a *Fulbertus Carnot.*  
edit. An. 1608.  
pag. 168.

b *Baron. Annal.*  
Tom. x. an. 869.

c *Aimonius de*  
*Gestis Franc.* 5.  
cap. 8.

nesses, stopping the mouths of the True, and counterfeiting Hands and Seals, is owned by the present Church of Rome: And Sixtus Senensis doth highly extol Pope Pius 5th for his most holy Decree, to burn all Books which were (accounted) Heretical, To purge and cleanse all Catholick

*Epistol. Nuncup. ante Bibliothecam Sixti Senens.*

Authors, and especially the Writings of the Fathers d. Now in what manner they effect this most holy work, the Belgick Inquisitors (appointed by the Roman See) shall tell you, We strike out (say they) many Errors, in other of the Ancients, we extenuate and excuse them, or by a feigning a Commentitious gloss, either deny, or fix a commodious sense to their Words e. Thus

*e Censores Belg. de libero Bertrami.*

they served S. Ambrose his Works, cancelling and altering whole pages together, contrary to all the Old Manuscripts, as appears by the Original Papers which Savarius the Stationer shewed to Francis Junius, according to which the Inquisitors

*f Junii. Pref. ad Indicem Expurg. Cens. Belg.*

had order'd him to print that Edition: Lugd. An. 1559 f. Thus they left the



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the story of Pope Joan out of the Copies of *Anastasius Biblioth.* though the Manuscripts had the said story in them as *Marquar. Freberus* testified, who lent them the said Manuscript g. And

I might fill a Volume with instances of like *g Blond. Epist. ane librum de Joan. Papif. c. 3.* unjust dealings; but I will

only add the memorable account which *Boxhornius* one of your Divinity Professors at *Lovain* gives of himself, viz. That he having been employed by the Inquisitors to strike out at least six hundred places of the Ancients, which seemed to make against the Roman Doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, and made him resolve to quit that Religion which could not defend it self without such manifest Im-

postures h. And I wish the consideration thereof might have the same

h *Henr. Boxhorn. de Eucharistia, l. 3. initio.*

effect upon you; for the matter of Fact is so evident, that the *Index Expurgatorius*, the Book which directs these Falsifications, is now come into Protestant hands to the eternal Infamy of the Roman Church; whose people cannot rationally trust to any

any Author which comes through their Priests dishonest hands ; And since false Books are invented, true and genuine Writers altered and corrupted ; or else wholly prohibited, if they seem to make against them (for which cause Clement 8th. puts the *Bible* into his Index of prohibited Books) and all Editions but their own condemned and burnt by the *Roman Church*; the people must needs be deluded into a persuasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the Pope and his Conclave think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out ; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the Truth* i: And because

i *Arnob. adv.*

*Gent. lib. 1.*

k *Aug. de verb.*

*Apost. Ser. 32.*

Good men (as *S. Augustine* faith) will not deceive; but neither good nor evil men would willingly be deceived k, I may suppose that the most

Devoted

Devoted *Romanists* cannot but discern how unsafe he is in believing, as those men teach him, who make no Conscience to invent, impose, and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak to them, & they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the Living; and whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: *S. Ambrose* adviseth us, if we chuse a Guide, to be careful he be endued with two properties, *Honesty* and *Prudence*: for his *Honesty* will be a security that he will not deceive us, and his *Prudence* will prevent our suspicion of his being deceived himself<sup>1</sup>; which

<sup>1</sup> *Ambros. de Offic. l. 2. c. 8.*

wise Counsel if you follow, you must no longer adhere to these unfaithful Leaders: Nor ought you to fear to forsake them, either because your Forefathers relied on them, or because the Doctrines that they teach were once so generally received here, since your Forefathers

fathers lived in an age wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times, wherein all the dishonest Arts of that Church are discovered so plainly, that if your Forefathers had seen as much as you may see, they would have forsaken *Rome* long since, and not have left you this Objection to make : Nor are the Doctrines ever the better for being generally received, when as they were imposed on the world by such evil means as *Force* and *Fraud* ; which being thus made evident, you can no longer wonder how these *Innovations* came to be so generally believed, being propagated by as wicked means as they were invented for evil ends : So that now what the *Roman* Church thought would secure her Opinions ( if it could have been kept close ) must needs make them odious (being once laid open) and the *Impositions* which they designed should tie men to their Church, will (as some of their own Doctors have prophesied ) be an occasion to make all discerning Men turn from it ; for *Religion is to be defended* (saith *Lactantius*) *not with wickedness,*  
but

but fidelity, for if you attempt to defend Religion by Evil Arts, you do not defend, but pollute and violate it m. m Lactant. Inst. lib. 6. c. 19.

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#### SECTION IV.

*Whether the said Opinions tend to advance the Ends of true Religion?*

**N**OW though it be altogether unlikely those principles should be either true or good, which stand in need of such arts to propagate and defend them, yet because you have been so long accustomed to call these things Religion, and it is not easie to lay aside our rooted Prepossessions, we will pass to the Third Enquiry, viz, *Whether the things themselves be good in their own nature, and parts of True Religion?* Now we may try this by considering what are the ends of True Religion, and whether these Principles serve to advance those ends? True Religion therefore hath three Principal ends: 1. To advance the honour of God. 2. To assist

assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation. Let us here therefore examine, whether the peculiar Articles of the *Roman Church* do not hinder rather than promote these Ends; For if it appear these principles are dishonourable to God, impediments to Devotion, and hindrances to a holy life; then those Doctrines are also evil in their own nature, and they can be no real parts of a good or True Religion: Nor must you retain them, because you have once judged them good, if upon Trial they prove to be otherwise. *We must be firm to our Principles (saith Epictetus) yet not to all of them, but only to those which are right; we must begin at the right end, and first lay the foundation, by considering whether our Principles be good or evil, and after build upon that*

*n Arrianus in Epict. lib. 2. c. 15. by constancy and firmness of Resolution n.* Where-

fore let me desire you patiently and impartially to enquire,

First, If there be not some of your Principles and Practices which tend to the dishonour of God. If it be a dishonour  
to



to the Divine Majesty for a mortal man to contradict his Laws by contrary Constitutions, I fear your Church will hardly be found innocent: For do they not command things which God hath forbidden in as plain words as can be spoken, as in the case of *Images*, *Exod. xx. 4.* ? and *Prayer in an unknown Tongue*, *1 Cor. xiv. 28.* ? Do they not forbid things which God hath allowed, as in the case of *Priests Marriage*, *Heb. xiii. 4.* *1 Cor. vii. 2.* *Chap. ix. 5.* *1 Tim. iii. 2. 12.* ? and taking the Cup from the People ? which they have decreed with a *Non obstante*, that is, notwithstanding our Lord Jesus appointed the contrary. Do they not presume to dispence with the very Laws of God, in many cases of Matrimony and Divorce of Vows, Oaths, Leagues and Contracts ? So that *laying aside the Commandment of God, Ye hold the Tradition of men*, as our Saviour speaks, *Mark vii. 8.* Your Holy Father who doth all this may think himself the greatest upon Earth, but if our Lord Jesus tell us the truth, *He shall be called the least in the Kingdom of Heaven*, *Matt. v. 19.*

Secondly, Is it not a great derogation  
to

to an Infinite and Invisible Being, to be represented by an Image, and worshipped under such Representations? agreeable to the worship which Heathens gave to

o Lactant. *Inst.*  
*lib. 2. cap. 2.*

p Irenæus *adv.*  
*heres. l. 1. c. 24.*

q Concil. Eliber.  
*Can. 36.*

Origen. in *Cels.*  
*lib. 7.*

Tertul. *Ap. c. 30.*  
r Cornel. Agrip.

*de Vanit. Scien.*  
*c. 57.*

s Aug. *de Verb.*  
*Apos. Ser. 15.*

Bern. *de Annun.*  
*Serm. 1. p. 123.*

Durand. in *Sent.*  
*lib. 2. dist. 8. qu. 1.*

Wald. *de Sacr.*  
*Rit. Tom. 3. Tit. 1.*

*cap. 7.*

can we think it to be less than Blasphemy, which Bellarmine affirmeth, viz. That a man may be said to be his own Redeemer,

t Bellarm. *de* without any injury to  
*Purgat. l. 1. c. 14.* Christ t. Doubtless those

who

who fancy they can redeem themselves, and satisfie for their own sins, cannot but have a mean esteem of Christ's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, especially the blessed Virgin, making them your Mediators and Patrons, and asking the greatest things of them, hath made Prayers to God by Jesus Christ to be generally neglected by the vulgar People; who say ten times as many *Ave Maries* as *Pater Nosters*, and wickedly fancy the Blessed Virgin and Holy Saints are more compassionate than our Lord Jesus. *This Doctrine* (saith a very wise man) *hath wrought that general effect in all Countries subject to the Papacy; that men have more affiance, and assume to themselves a greater conceit of comfort in the Patronage of the creatures and servants of God, than of God himself, the Prince and the Creator* u. A fault u *and. Europa* which St. Paul lays to *Spec. p. 5, 6, 7.* the Heathens charge, *Rom. i. 25:* How dishonourable must it needs be to leave *Jesus* that *one Mediator*, *i Tim. ii. 5.* (who always doth certainly hear us, and is most apt to pity us, and best

best able to help us ) to pray to God by those, concerning whom your own Doctors doubt whether they knew any thing done here \* ? and the

\* *Gratian. caus.*

13. qu. 2. c. 19.

2 *Decret. Gloss. Interlin. in Asia. 63.*

x *Job xiv. 21, 22.*

*Eccles. 9. 5.*

*Isa. lxiii. 16.*

Scripture plainly saith they do not x. Yea reason shews it is impossible they should hear many Prayers in divers places at once. To have the

worship paid to the Master and the Servants, the same in all outward expressions, only differing in a nice School-distinction, must needs be an affront to the King of Saints. If you have any tenderness or zeal for the honour of Jesus, it cannot but be offensive to you, to observe how your Legends tell of greater Miracles wrought by some of the Fabulous Saints, than ever Jesus wrought. To hear one of your Church say, *That Christ did nothing which S. Francis did not do, yea, that he did more than Christ himself y.*

y *Lib. Conform.*

*fol. 1146.*

What is more injurious to the honour of the

Divine Majesty, than your S Bonaventure's putting in the name of the Virgin Mary into David's Psalms, instead of the name of

of God? To have her adored by the Heathenish Title of the *Queen of Heaven* z, and invoked by the impious name of *Mother of the whole Trinity* a !

z Jer. vii. 18.  
Ubi videtur esse no-  
men Junonis Olympi-  
a.

\* Missal. Polon.  
fol. 237.

These things are rather *Blasphemy* than *Devotion*, and as dishonourable to God as they are dissonant from Antiquity. Let none (saith *Epiphanius*) adore Mary, but why do I mention a woman? nay, not any man: This Reverence is due only to God, nor are the Angels capable of such glorifications b. Fifthly, the supposing a necessity of superadding the *Saints*

b Epiph. adv.  
Collyridianos Panar.  
her. 79.

*Merits* and the daily Sacrifice of the *Mass*, to the Merit of that one Offering for sin which *Jesus* made on the Cross, Heb. ix. 28. is an evident lessening the value and sufficiency of the Death of Christ. Sixthly, The calling of the Holy Scripture a *Nose of Wax*, a *Leaden Rule*, and an *Inky Gospel* c. The putting in the *Apocryphal Books*, wherein are somethings

c Pighius Hie-  
rarch. lib. 3.  
Canus, lib. 3. c. 1.

*Turrian. in Sadeel, pag. 99.*

wicked

wicked d, and others notoriously false e,

d 2 Macc. xiv.

42.

e Eccles. xlv.

20.

f 2 Esdras vi. 40.

f Concil. Tri-  
dent. Sess. 4.

into an equal rank with the *Word of God* indited by the Spirit; And the making their *own Traditions* to be equal in value to it f, are palpable *dishonours* to God who writ the Holy Scripture. These things (*my Friends*) can hardly be reckoned matters tending to the honour of God unless you can suppose the cancelling his *Laws*, disparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jesus* by cheap and odious Comparisons, the diminution of his *Worship*, and making him sharer with his *Servants* therein, and the vilifying of his *divine Word*, be no dishonour to him you pretend to serve.

Secondly, Let us examine whether these *Doctrines* do assist you in the Devout worshipping of God? It is very suspicious that that Church doth not teach a right way of serving God, which deceives you in the first Principles of Religion, viz. *That God alone is to be Worshipped*; a Sentence so odious to the Roman Doctors,



Doctors, that the *Index Expurgatorius* blots it out of the *indices* of *S. Athanasius* and *S. Augustine's Works*\*, and if they could do it undiscove-  
red, they would blot it out of the *Bible* also, *Mat. iv. 10.* But there it shall stand for ever to reprove those, who divide Religious worship between God and his *Creatures*, thereby diminishing that Devotion which intirely belongs to the *Divine Majesty*, since affections are most vigorous when placed upon *one Object*, and if they be dispersed among *many*, grow *weak* and *trifling*; whence we may conclude, the *Protestant* who worships none but God, is the greater lover of him, and worships with a more united and fervent Devotion. As for your Publick worship, it is attended with so many Ceremonies as must needs disturb the Devotion as well of the Priests as the People; there is such frequent bow-  
ing, crossing, prostration, sprinkling with Holy water, beating the breast, smoaking with Incense, &c. that the mind is taken off

\* *Adorari solius Dei est: Deleatur ex Ind. operum Athanasii Indice lib. prohib. & Expurg. pag. 52. Madrit. An. 1627. item ex Ind. Op. S. Aug. ibid. p. 56.*

E

from

from a steady intention upon the inward and main part of the duty, while it is entertained with such variety of outward Rites. For our mind (saith Quintilian) cannot sincerely intend its whole self upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which is first propounded to it self: And this is most evident where the Objects are so different as sensible and intellectual things are. For where the Senses and their preceptions are vigorously employed, there the Intellectual Powers cease to act

(as a great Philosopher observes\*) So that it is  
 \* Porphyry. de Abst. lib. 1. §. 41. your Passions and your

Fancies that are wrought upon by these outward Ceremonies, not your Mind nor the higher faculties of your Souls; and therefore that which you think Devotion, I doubt is but a fantastical and false fire, not kindled by the love of God, nor warming your nobler Powers at all, and those steady, rational and spiritual desires, which flow from an undisturbed contemplation of the Divine Goodness, & are the very life of Prayer, I fear you are strangers to, being so often taken off and  
 diverted

diverted by variety of *sensible* Representations. Again, the making all your Publick Prayers in an *Unknown Tongue*, destroys all true Devotion in the People; S. Clemens of *Alex.* tells us of some Heathens *who thought those Prayers most effectual which were uttered in a barbarous Language*\*. But Chri-

istians know, that Prayer is the desiring some-  
\* Clem. Alex  
Stromat. I.

thing of God, and if the mind be not exercised in this desire, it avails nothing; but where the words are not understood, the mind cannot desire the things mentioned, so that none can properly pray in an *Unknown Tongue*, nor so much as rationally say *Amen*, 1 Cor. xiv. 16. By this absurd practice therefore you (who are unlearned) spend the time of the publick Offices in *admiring and gazing*, not in *joyning with the Priest or Praying*. And because the people have no employment while the Mass lasteth, they spend the whole time usually in *talking and laughing* privately, as those who travel in *Catholic Countries* do inform us †. And it may occasion your wonder, why

† Europ. Spea:  
pag. 10.

the Roman Church should so obstinately refuse to reform so irrational a Custom, which S. Paul hath written a whole Chapter to condemn, 1 Cor. xiv. the force of whose Arguments and Authority, hath made your wisest Doctors declare against it. By S. Paul's Doctrine (saith Card. Cajetan) it is better for the edifying of the Church, that publick Prayers were made in the Vulgar Tongue than

\* Cajet. com. in  
1 Corinth. 14. 17.

† Lyr. in Loc.

in Latin\*. To the same purpose Lyra t. And your Romish Annota-

tors say, When a man prayeth in a strange Tongue which himself understandeth not, it is not so fruitful for instruction to him, as if

† Rhem. Test. An-  
not. on 1 Cor. 14.

he knew particularly what he pray'd†. Gabriel Biel al-

so gives several reasons why Prayers should be in a known Tongue, saying, It is better, 1. For stirring up De-

votion, 2 for enlightening the Mind, 3 for retaining the things in memory, 4 for keeping the thoughts from wan-

\* Gab: Biel in  
Can. Miss. Lect. 62.

dring\*. Yet your ad-

mired Church will op-

pose Reason and Scripture, and deprive

all the Common people that are of her

Communion,

Communion, -of the exercise of their Devotion in her Offices, rather than so far seem to confess a fault, as to amend it; chusing rather to let you lose the benefit of worshipping God, than to reform the most unjust Customs which she hath once espoused; but (if you be wise) if that Church will not pray in such a Language as you can join in, you will go over to the Church of England, where you may pray *with the Spirit and with understanding also.* In the next place, your private Prayers are not so good a way of worshipping God as other Christians have; The Images and Pictures, which the Heathens first taught your Doctors to call, *the books of the unlearned*\*, and which are placed before you in time of Prayer, are no help, but an hindrance to all true Devotion; for while your lips are repeating your Oraisens, your mind is taken up with the beauty, colour, lineaments & workmanship of the Image: so that your own Conscience will tell you by these diversions you often draw near to God with your lips, when your hearts are far from him, which is a vain worship:

\* Porphy. ap.  
Euseb. Præpar. E-  
vang. lib. 3.

*Matth. xv. 8.* And the *Casuits* of your Church, foreseeing that *Images* would take off the attention, have determined most impiously, That it is not necessary to Prayer that the person praying should think of

\* *Suarez. de O-*  
*rat. lib. 3. c. 14.* &  
*Saimeron.*

what he speaks\*. A Do-  
ctrine suitable enough  
to that slight and formal  
worship which your Church appoints; and  
the ordinary people among you think  
they have pray'd sufficiently, when they  
have patter'd over so many little *Oraisons*  
as agree to the number of their *Beads*; A  
new invention, wherein *Papists* and *Turks*

\* *Bellonius histor.*

*obs. l. 2. c. 72.*

† *An. Dom. 1090.*

agree\*, which came not  
into the Church till all  
serious Devotion was  
ceased †, it being a sign

he minds his Prayers but little, that needs  
a string of *Beads* to reckon them by; yet  
these *Beads* (saith one of your own Au-  
thors) are now the chief Instruments of the  
hypocrites counterfeit De-

\* *Polid. Virgil.*  
*de invent. rer. l. 5.*  
*cap. 9.*

votion\*. I shall not ravel  
into the body of your  
Prayers, since the Author  
of the *Reflections on the Romish Devotions*  
hath sufficiently done this; but I cannot  
but



but remark, that the repeating *Ave Maria*, and the name of *Iesus* so many times over, as in those fifteen little Prayers in the *Psalter of Iesus*, where the name of *Iesus* is thrice mention'd in each Prayer, and each Prayer is ordered to be said *Ten* times over; & those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*: This way of Praying is so far from agreeing with the Primitive Worship of God among the *Christians*, that it is evidently derived from that *Heathenish Superstition* of praying by repeating a hundred names of their *Deities* together, interposing nothing but *O bear us* \*; and in this manner *Baal's* Priests are supposed to pray, *1 Kings* xviii. 26. But *Iesus* saith to *Christians*,

\*Selden de Diis Syris, pag. 52. Saubertus de Sacrificio, cap. 13. pag. 296.

*When ye pray, use not vain repetitions as the Heathens do, for they think that they shall be heard for their much speaking: Matth. vi. 7.* Wherefore, though you have admired this trifling way of worship, when you knew no better, yet if you would acquaint your selves with the solid and rational way of praying prescribed in the

Church of *England* (wherein great things in an exact method, in plain and proper phrases, and in a *known Language*, are asked of *God* alone, in the name of *Jesus Christ*) you would easily leave off those *formal, vain & superficial Devotions*, which can neither be acceptable to *God*; nor profitable unto your selves:

Thirdly, Let us pass to the last of these particulars, and enquire, If the *Doctrines of Rome*, differing from those of *England*, do tend to promote our imitating *God* by a holy life and conversation; without which all our worship is in vain: For it is a folly and miserable error (saith *S. Augustine*) to humble your self before him in adoration, to whom you chuse to be unlike in conversation, and to give him religious worship, whose example you will not follow; since the sum of all Religion is to imitate him you worship\*. Now there

\* *Aug. de Civ. Dei, lib. 8. c. 17.*

are several Principles of the *Roman Church* which seem to hinder an *holy life*; as first, The custom of *Confessing to a Priest* weekly or monthly, together with the *Absolution* following of course upon this *Confession*; this is (I fear) a great hindrance

to

to amendment of life, at which it pretends to aim; for while men relie on this remedy, they go on without fear in those sins for which they have so easie a cure at hand, like those who venture without scruple on dangerous Meats, because they have their Physicians beside them: 'Tis true there is a *Penance* enjoined sometimes, but it is such a one as the *Rich* may buy off, and the *Poor* may undergo, and yet both retain the sin, because the *Penance* is not its proper cure; the going in *Pilgrimages*, giving money, saying or reading over such proportions of *Legends* or little *chiming Prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaister on the Toe may as soon cure the Head-ach, as these *Penances* effect a *Reformation*, or obtain a pardon at *God's hands*. And yet all men see, when the day of *Confession* is over, and the *Penance* past, that you are generally confident of a *Pardon*, and fancy you begin upon a new score. It is not easie to enumerate all the devices which your Church hath invented to convey pardon of *Sins*, *Holy water*, *Relicks of Saints*, visiting some certain Churches, saying some

certain Prayers, making Oblations of money to such and such uses, Indulgences, and other such things, so that he that hath money need never want Pardon from Rome, but alas, these things can never really take away the guilt of one sin, & yet they embolden men to commit many; For the multitude of sinners increaseth, when hope is given that sin may be bought off, and men easily fall into those sins for which money will purchase their Pardon: as Arnobius said to the Heathens, who relied on such like fantastical means

\* Arnob. adv. Gentes, lib. 7. pag. 216.

of Remission\*: and we may say of the Guides of your Church, as Seneca in a like case, They sin more in such Absolutions, than the Offender doth in the Crime\*. For by per-

\* Senec. Ep. 97. swading men, they can have Remission on so easie terms, they make them secure before they are safe, because Almighty God, who only finally can remit, never promised Pardon on these terms, and it is only those who forsake as well as confess their sins to whom he will shew Mercy, Prov. xxviii. 13. And if either the Pope or

or any of his *Substitutes*, pretend to have power to *forgive sins* on any other Terms, they abuse those who are so weak to believe them, and make them forfeit their Souls (Idoubt) for the sad price of this Credulity : S. Basil saith truly, *The power of Absolving was not absolutely given, but upon condition of the Penitent Reformation* \*.

And we tell our People more sincerely, that if a Priest *Absolve*

\* Basil. *reg. brev. qu. 15.*

them a thousand times over, and if they give never so much *mony*, without amendment of life they can have no pardon, according as Scripture it

self teaches †, and the

† Mic. vi. 7.

Holy Fathers also ; If

thou givest all that thou hast, and dost not forsake thy sins, thou art twice deceived, both in losing thy *Mony* and thy

Pardon also †. Again, as if

‡ Augustin. *homil. 2. ex 30. bonis*

the *Roman Church* de-

signed to make men think their own actual *Holiness* were never necessary, they have other devices to persuade you into a belief of coming off well at the end of your life, howsoever ill you have spent it : The

*Hereticks* in *Tertullians* time said, it was a *meritorious*

*meritorious things to be of their Party*\*. And

\* *Tertul. de Præ-  
scrip. adv. Hæret.  
cap. 41.*

you are told it is a ready way of salvation to die in the *Communion* of the *Roman Church*, and if you can but receive the *Sacraments* of that Church, and be *Absolved* by one of their Priests, you scarce doubt of obtaining Heaven at last; and if you have no *good works* of your own, they perswade you the Church can sell you the *Merits* of the Saints; or if you should drop into *Purgatory* by the way, the pains of that (they say) are not *endless*, and if you give *liberally* on your Death beds, or if any others afterwards give for you, to purchase so many *Masses* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious delusions do miserably deceive poor men, and most mischievously encourage them to put off their *Repentance*, and to resolve not to be troubled with *holiness* in the way, since they fancy they shall come off so easily in the end. And alas they are as *false* as they are *mischievous*! for the Ancient Fathers unanimously affirm no mans estate can be altered after this life,

*But*

*But  
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But as the last day of mans life finds him,  
so the last day of the World finds him\*. Nor  
will any thing help thee

(saith S. Augustin) but

what is done while thou

art here †. Out of in-

numerable such Testi-

monies, that of S. Salvian may serve:

Although a man should have so pious a Son

who for alleviating his Fathers punishment,

would desire to give all the goods he left be-

hind him, it would do him no good, for the

Piety of the Son can do nothing to procure

that Rest to a man after Death, which his

own Impiety and Infide-

lity hath denied him †

Finally, these and the

like Principles make so many infamous

men and women, so many Thieves and

Murtherers, debauched and prophane

persons to take Sanctuary in the Roman

Church, because the Tenets thereof seem

not to oblige them to forsake their evil

ways, but reconcile wickedness and Sal-

vation together: so that this Religion

tends not to perswade men to Holiness of

life, and therefore is no good Religion. I

grant there are some Persons in that

Church

\* Augustin: E-  
pist. 80.

† Idem. de Verb.  
Apost. Ser. 21.

† Salvian ad Ec-  
cles. Cath. lib. 3.

Church who live better than these *Opinions* engage them to do, and do not draw those *Conclusions* into their practice which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these *Doctrines*; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only add, that as the *Roman Church* is too loose in matters pertaining to *Gods Laws*, so she is too strict in matters pertaining to her own *Constitutions*, like the Old *Pharisees* who *Tithed Mint and Annise*, and neglected the weightier matters of the Law: *Matth. xxiii.* which is a great obstruction to real *Holiness*, when men place Religion in *Ceremonies* and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God. Your own Ordinary *Gloss* saith, *That is Superstition, when Religion is placed in observing the Ordinances of men* \*. And if so, then

your

your wonderful strictness in *Crossing, Bow-  
ing, using Holy Water, Abstinence* on  
certain days, wearing *Crosses, &c.* in  
which you have placed so much Religion,  
are no better than *Superstition*. It cannot  
be denied, that most *Roman Catholicks* are  
more afraid to eat flesh on a Fasting-day  
than to *curse or swear*; they will be drunk  
on a Holy-day, which God forbids, but not  
work on it, because the Church forbids it;  
many of them dare *fornicate and debauch*,  
who dare not neglect *Confession*, nor read  
a book written by a supposed *Heretick*:  
And generally, they are punctual in *cross-  
ing, sprinkling, bowing*, and observing all  
Orders of the Church, even such as live  
in the open breach of Gods *Command-  
ments*, and yet fancy themselves more  
sure of Heaven than the most pious and  
holy *Protestant*: Thus this Religion is  
*too strict* where God gives us more liber-  
ty, and *too remiss* where his Holy Law hath  
bound us with *Eternal and Indispensable  
bonds*; and it is designed to promote *Obe-  
dience to the Roman Church*, rather than *In-  
ward holiness towards God*: The effect of  
all which Considerations is this, That  
whosoever sincerely desires to glorifie  
God

God and worship him with a rational Devotion, and whoever would irritate him by a Holy Life, ought not to chuse or retain such a Religion whose Principles tend so evidently to the dishonour of God's Name, the hindrance of true Devotion, and to the rendering a holy life unnecessary: And as it was proved before, that the appropriated Articles of the Roman Faith were not Ancient, nor induced for pious ends, nor propogated by honest means: so now it is evidenced, the Articles are not good in their own nature, and therefore there is no reason why you should not renounce them, unless you retain them in meer Reverence to the Authority of the Pope who doth impose them, which Matter is the Subject of our last Enquiries.

SECTI-

## SECTION V.

*Whether the Roman Bishop have sufficient Authority to impose the said Opinions upon all Christian Churches?*

**T**HE Last, and almost the only shelter that your Doctors flie to at this day for the defence of your Principles is, *That the Bishop of Rome is the sole Vicar of Christ, the Infallible and only Judg of Controversies; and the Supreme Head of the Universal Church;* and hereby their Adherents are awed into the retaining all his Decrees of what nature soever they be. But let me beg leave to advise you not to lay so much stress upon these Titles and Authority, till you have seriously examined by what Right the Pope lays claim to them; for his Power had need be very great, and his Proofs very good, upon the credit whereof you receive so many new and suspicious Articles of Religion, some of which we ought not to receive, though preached by an Angel, Gal. i. 8, 9. And first, though

though we stand not much upon Titles, you may note that the name of *Vicar of Christ* is never given to the Pope in the first Ages, And when this Title came into use, it was not appropriated to the Bishop of Rome, but other Bishops and Priests are styled *Vicars of Christ* also, even by a

Pope of Rome\*. as also

\*Euseb. Pap. Decret. Ep. 3.

† Epist. Wil. Secun. ad Hoveden. An. 1171.

‡ Legibus Hydenf. ap. Spelm-Tom. 1. pag. 440.

by an undoubted friend of the Roman Church and by our own Saxon Law\*: So that there is no reason for the Roman Bishop to challenge any propriety in this Title,

or any special Priviledge by virtue thereof. Secondly, As to his being an *Infallible Judge*, and the *Supream Head* of the *Catholick Church* throughout the World, you may remember we have proved, there are more Christians in the World who deny this *Supremacy* of Rome, than there are who do acknowledge it: And if the belief of this *Infallible Headship* be the reason why you receive other Articles of Faith, then this is the most fundamental Article of all others, and ought to be the best attested: And if our Lord Jesus

had



had designed to make S. Peter and his Successors at Rome (not at Antioch) such *Supreme Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth. xvi. Thou art Peter, and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*, but the Fathers takes this *Rock*, not for S. Peter's Person but for his *Faith* which he confessed, and for *Christ* himself the Object thereof: So S. Augustine\*, Nazianzen†, S. Cyril\*, S. Chrysostome†, S. Ambrose† and Hilary† expound the place; and if so, this belongs no more to S. Peter, than to the rest of the Apostles who confessed the same *Faith*, and belongs no otherwise to the Pope, than as he varies not from S. Peter's *Faith*, and

\* Aug. de verb. Dom. Ser. 13.  
† Nazianz. Test. de Vet. Testam.  
\* Cyril. de Trin. lib. 4.  
† Crysoft. hom. 55. in. Matth.  
\* Ambros. Com. in Ephes. 2.  
† Hilar. de Trin. lib. 2. cap. 6.

and so far it belongs to all Orthodox Bishops with respect to their several Churches: and for the Keys of the Kingdom of Heaven, ver. 19. they were given as much to the other Apostles as to S. Peter, Matth. xviii. 18. (as also the aforesaid Fathers do observe) being all equally sharers in the Powers of the Keys, and all

\* Aug. in Johan.

Tract. 118.

Ambros. in Psal.

38.

Origen. in Mat.

Tract. 1.

Hilarius. de Tri-

nit. l. 6.

Hieroni. in Jovin.

lib. 1.

† Cypr. de Univ.

Eccles.

Foundations as well as S. Peter \*, so that S. Cyprian plainly tells us, The rest of the Apostles were as great as S. Peter, endow'd with an equal share of Honour and Power †. Nor do we find that ever S. Peter pretended to any Power over the other Apostles. Peter, James and John, though preferred by Christ (saith Eusebius) before the rest, challenged not to themselves the glory of Primacy, but chose James the Just, Bishop

† Euseb. Eccles.

hist. l. 2. c. 1:

of the Apostles †: And if any were greatest, it was S. James, who was President in that first Council at Jerusalem, and did determine the Question there

there, though S. Peter was present \*  
Yea, Clemens Bishop of  
Rome in the first Decretal Epistle ( a good evi-  
dence against the Inventors thereof )  
styles this very S. James, Bishop of Bishops,  
governing the Holy Church of the Hebrews  
at Jerusalem, and also all the Churches,  
which were every where founded by the Pro-  
vidence of God †. And  
an Ancient Council  
calls Jerusalem the Mo-  
ther of all Churches † ;  
but as for the Primacy  
of Rome, there is no  
genuine Author for the first Three Cen-  
turies takes any notice of it, and Aeneas  
Sylvius \* afterwards  
Pope confesseth, There  
was little respect paid to  
Rome before the Nicene  
Council : If Polycrates and the Asian  
Bishops had known of this Infallibility  
and Supremacy, they would not have op-  
posed Pope Victor's Opinion, nor despi-  
sed his Excommunication so boldly as they  
did ; neither would Irenaeus (who calls  
the Bishops of Rome no more but Presby-  
ters)

Acts. xv. 13.

‡ Decret. Epist.  
Clement. I. in Ti-  
tul. Epist.

‡ Concil. Con-  
stant. I. Ep. ad Dam.

\* Aene. Sylv.  
Ep. 288.

ters) have presumed to reprove the same Victor for his arrogance and indiscretion, as we find he did \* S.

\* Euseb. Eccles. Cyprian surely never  
hist. l. 5. c. 24. heard of this Power of  
the Roman Bishop, who calls Cornelius  
Bishop of that See, no more but Brother  
and Colleague, and gives to Pope Stephen  
his successor at Rome, the Titles of False  
Apostle, Schismatick, friend to Hereticks, and  
enemy to Christians: utterly despising his  
Judgment, and not regarding his Deter-  
minations †. Besides, if

† Cyprian. ad this Supremacy had been  
Pompei. Ep. 74. believed in the first  
Ages of the Church, the Roman Bishops  
sense would have been enquired of con-  
cerning all controverted places of Scrip-  
ture, his Decrees cited to silence Hereticks,  
and all appeals must have been made  
finally to him: He also should have cal-  
led and presided in all eminent Councils,  
whereas Cardinal Cusanus affirms, That  
the Emperours or their Deputies were Pre-  
sidents in Eight General

† Cusan. de Con- Councils †. Nor did the  
cor. Cath. l. 3. c. 6. Fourth General Coun-  
cil at Chalcedon suppose that the Roman  
Bishop

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Bishop had any Supremacy given him from Christ, when that Council saith, Rome hath justly had the Priviledges given unto it by the Fathers, because it was the Seat of the Empire; and for the same reason they grant equal Priviledges to the Bishop of Constantinople \*. Yea, S.

Gregory Bishop of Rome \* Concil. Chal. saith, The Fathers of the Can. 28. An. 451. Council of Chalcedon were they who offered his Predecessors the Title of Universal Bishop, which yet they

accepted not †: And to † Gregor. Epist. convince us that this lib. 7. Ep. 30.

Universal Supremacy is a late Device, it is evident, that it was not only unknown to others in the first Age, but to the very Popes themselves, as these few Instances will shew: Liberius Bishop of Rome An. 350. sending the Confession of his Faith to Athanasius desireth his Approbation thereof, That I may know (saith he) whether I am of the same Judgment with you in matters of Faith, and that I may be more certain, and readily obey your commands †. And † Athanas. Ep.

when the Bishop of Constantinople began to call himself Universal Bishop, ad Epictet.

Bishop, Pope Gregory in his Epistle to *Mauritius* the Emperour saith, He admires at the *Arrogance* of assuming this new Title, which none of the Bishops of Rome had ever accepted of, a Title blasphemous to Christian Ears; and with many other words he inveighs against this Title, as unfit for any Christian Bishop, as may be seen at large in his Epistles \*

\*Gregor. Epist.  
lib. 2. ad Mauriti:  
Epist. 32, 36, 38.

And in his Epistle to *Eulogius* Patriarch of *Alexandria* he is displeased that *Eulogius* writes to him by the proud Title of Universal Bishop, desiring him wholly to forbear that language, for (saith he) That is a diminution to you, which is afforded to another beyond what reason doth require: And he there tells *Eulogius*, That the Council of Chalcedon had offered this Title to the Old Bishops of Rome, but they would not accept it †:

† Gregor. Epist.  
lib. 7. Ep. 30.

Of which he gives this Reason in another Epistle, — because if one Patriarch be called Universal, the name of Patriarch is taken from the rest †. And so little did Pope *Boniface* think of deriving his Supremacy

‡ Idem lib. 7.  
Epist. 36.



Supremacy from Christ, that with intreaty he obtained of the intruding Emperour Phocas to decree, *That the Roman Church should be Head of all*

*Churches* \*, as the Ancient Historians witness *a*. But this Imperial Constitution will scarce justify the *Supremacy* and *Jurisdiction* which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it.

It would be too tedious to relate at large all the steps by which the Bishops of Rome attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his *Encroachments* and *Ambition* \*, and all succeeding Times frequently opposed the *Pope's* pretences herein; The Sixth Council of *Carthage* allowed not his claim of *Appeals* \*. The Bishops of *France* complain of his sending a

F

\* Beda de 6. *ætat.* *Mundi.*

*a* Paul Diacon. *rer. Rom. lib. 18. Histor. Longob. lib. 4. cap. 11.*

Anastas. *Bibl. Vit. Bonif. Tertij.*

Ado *ætat. Sixt. Reg. Chron. l. 1.*

Ammon. *'de gest. Franc. l. 4. c. 4.*

\* Frimilianus *ad Cypr. Ep. 75.*

\* *Concil. 6. Carthag. An. 419.*

Legate

*Legate to Dedicate a Church there, as an undue Act, contrary to the Ancient Canons, and all Primitive Constitutions, For though (saith the Historian) the Bishop of Rome, for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour, so it cannot agree to any Bishop, boldly to act any thing in the Diocess*

\* Glaber Rodolph. *hist. lib. 2. cap. 4.*

† *Vita Ludov. Pii a P. Pithæo edit. An. 863.*

*Annal. Franc. a P. Pithæo eod. An.*

*man Usurpation to the Patriarch of Constantinople, as appears by Photius's Letter, in answer to that complaint, extant in Cardinal Baroniæ's.*

\* Photius Constant. Ep. *Encycl. ap. Baron. An. 863. Sect. 42.*

of those Ages,

*of another* \*; the like checks the Popes frequently received for meddling in France, from the Princes of that Nation †. About that time also the Bishops of Italy complained of the Roman Usurpation to the Patriarch of Constantinople, as appears by Photius's Letter, in answer to that complaint, extant in Cardinal Baroniæ's \*. And there are many like Examples in the Historians wherein this bold Jurisdiction

diction began first to be exercis'd in this Western part of *Europe* \*. And to this very day the Churches of *France* do little value the *Pope's Supremacy*, though in other Opinions they agree with the *Roman Church*, as may be seen in the *French Writers* a. And it is not long since the King of *France* was about to take away his *Nations dependance* from *Rome*, by erecting the Archbishoprick of *Burges* into a *Patriarchate*. And now, why should you be awed into the belief of evil and inconvenient Doctrines by a pretended *Supremacy*, not given by Christ, not challenged by the best Popes, not acknowledged by the first Christians, nor much regarded by some Catholick Countries? Why should you be enslav'd by an *Authority* gain'd by fraud and policy, confirm'd by force and cruelty, enlarg'd by dividing Christian Princes, by the undermining the Empire, and oppressing many Ecclesiastical and

\* *Constit. Imper.*  
*Godalsto Tom. I*  
*pag. 24. 25.*

*Luitprand. Ticin.*  
*hist. lib. 6. cap. 9.*  
*& 10.*

a *Bochellus l. 5.*  
*de Decret. Eccles.*  
*Gollic. tit. 20.*

*Pithæus de lib.*  
*Eccles. Gallican. c.*  
*3. Sect. 3. n. 13.*

Temporal persons in their just Rights?  
 Why should you fear to renounce an  
 Usurped Jurisdiction, since *what is unjustly*  
*seized on at first, can never be legally enjoyed,*

a LL. Basilic. l.  
 10. tit. 1. & Balsa-  
 mon not. in Concil.  
 Ancyran. p. 378.

*nor is it confirmed by the*  
*longest prescription of*  
*Time* a, as the Civil Law  
 speaks? I must confess

I cannot see that any  
 Christians without the pales of his own  
 Diocess, are obliged to own him further  
 than by the respect due to a Bishop of an  
 ancient Patriarchal See, nor so far neither  
 if he be not content with his own, and  
 keep not close to the Primitive Faith.

## S E C T I O N: VI.

*Whether the Pope hath any Right to*  
*exercise a Jurisdiction over Eng-*  
*land?*

**B**UT since my Discourse is directed  
 particularly to the *Catholicks* of Eng-  
 land, it will be most considerable to en-  
 quire, *Whether the Roman Bishop can justly*  
*claim*

claims any Authority over them? and (if prejudices were laid aside) I doubt not but to make it evident, that *the Pope neither hath nor ought to have any Authority over this Nation.* For first, let it be considered that *Britain was the first of the Provinces which did publickly profess the Faith of Christ,* saith *Sabellicus* <sup>a</sup>, which is also attested by other more Ancient Writers <sup>b</sup>. So that it is agreed on all hands, here was a true and perfect Church of

<sup>a</sup> Sabellic. *Enn.*  
7. lib. 5.

<sup>b</sup> Tertul. *adv.*  
Jud. c. 7.

Theodoret. *de*  
*cur. Græc. aff. Ser.*

9

Christ near five hundred years before they had any Communication with the Bishop of *Rome*, or knew one syllable of this Foundation-Article of the Modern Faith of that Church, *viz.* of the Popes *Universal Supremacy*: It is also certain the Church of *Britain* was not subject to *Rome* at the time of the First General Council at *Nice*; And in the Sixth Canon of that Council it is decreed concerning the three *Patriarchs* Jurisdictions, *That the Ancient custom should be established, that Ægypt, Libya, and Pentapolis, should be subject to the Bishop of Alexandria,*

F 3

because

because the Bishop of Rome had the like Custom, and likewise so it was at Antioch, and in other Provinces the Priviledges should be preserved to their

\* Can. 6. Concil. Nicæn. juxt. Dionys. Exig.

Churches, &c. \* Now The Ancient Custom and Priviledge of this

Church of *Britain* then was to govern it self without subjection to any Foreign Patriarch, and the Pope could not usurp any *Dominion* here afterwards, without transgressing this Canon of the most famous *General Council*; especially if we consider how this Canon was expounded in *Ruffinus's* days, viz. That Rome should have the Government of the Suburbicarian Churches \*. And the

\* *Histor. Eccles. lib. I c. 6.*

Ancient Survey of the Imperial Provinces will tell you what the Subur-

bicarian Region was, viz. Three Islands, *Sicily*, *Sardinia*, and *Corfica*, and part of *Italy*, from the East-end to the border of *Tuscany* Westward: And this was all the ancient extent of the Roman Bishops Jurisdiction, the rest of *Italy* being under the Metropolis of *Millain*, which Church of Old paid no Subjection to Rome, much less



less could any be due to him from *Britain*. Again, in the Third General Council of *Ephesus* *An. 431.* it was decreed, *That in all Dioceses and Provinces it should hereafter be observed, That no Bishop should henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their predecessors \**, which Canon

the Pope must break also, before he can assume

\* *Concil. Ephes. Can. 8.*

a power over the Church of *Britain*, which, with the Island of *Cyprus* and some other places, was its own head (as those Times phrased it) and subject to no foreign *Patriarch*: So that when *Augustine* the Monk (coming over to convert the Pagan *Saxons*) required the *British* Bishops to profess *Subjection* to the *See of Rome*; they did by virtue of these Canons refuse it, telling him, *They had a Patriarch of their own, to whom alone they were subject in Spiritual things under God: And Dinotus* Abbot of *Banchor* by divers Arguments shewed, *they owed no Subjection to the Roman Bishop: as*

an Old Historian informs us \*. And ac-

\* *Geofr. Monm. de Aug. vers. fin.*

cordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Priviledges, being consecrated by the Archbishop of *St. Davids*, and he by his own Suffragans, *making no Profession of Subjection to any other Church,* (saith their Historian \*)

\* *Gyrald. Camb.* which continued till the  
*Itin. l. 2. c. 1.* days of King *Henry* the

First. The *Saxons* indeed shewed more respect to *Rome*, because it had assisted in their *Conversion*; hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never professed *Subjection to Rome*, nor did they own his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's *Decree* made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *York*, *An. 680*. And though the Pope had confirmed and recommended the Canons of the second *Nicene Council* about *Images*, the *English Church* rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned

ned *Alcuinus*, as our Histories do attest *a*.

And moreover it is evident that all *Ecclesiastical Laws* were then made by the *Saxon* Kings and Bishops, in their *Pro-*

*a* Hoved. *Annal.*  
*part. 1. p. 405.*  
Matth. *Westm.*  
*An. 793.*

*vincial Councils*, by their own Authority, and often without so much as acquainting the Pope therewith, or desiring his consent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in manners, and aim at high things in all the Western World: but this *Pride* was checked here, even as (as we shewed before) it was in other places: For when that insolent Pope *Hildebrand* (who first presumed to depose an

*Emperonr* *b*) took the boldness to require *Fealty* of King *William* the

*b* Onuphrius in  
*Vin. Greg. 7.*

Conqueror, he answer'd him in this manner, *Fealty* I neither have acknowledged, nor will I do it, because neither did I promise it, nor do I find that my Predecessors ever did it to your Predecessors, as appears by the Conqueror's Letter still

extant *c*. And when by

*c* Baron. *Annal.*  
*An. 1076. Sect. 257.*

F 5

*Policy*

*Policy and evil Arts he had made some encroachments here, yet still his Power was esteemed no other than a Temporal Power, permitted by the favour of our Kings, not due by any Original Right: Hence the Historian saith, That King Henry the First having subdued all his Enemies, feared none but the Pope, and that*

*not for his Spiritual, but his Temporal Power\*.*  
 \* Matth. Paris. An. 1107.

And an old Record affirms that King *Henry* the Second smartly asked the Bishop of *Chichester*, *How he durst argue for the Pop's Authority which was granted by Men, against his Koyal Power derived from God\*?* The

\* Record. Anter-  
 rio Hen. 2.

turbulent and seditious Attempts of *T. Becket* and his faction about that time, to subject the *English Clergy* to the *Pope*, are sufficiently known; but if our Ancestors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made so stout an Opposition against the *Poe's* Supremacy as they did: It being apparpen that the whole body of the Nation then looked on it as an *Encroachment* and an *Usurpation*;

Usurpation; for in the famous Statutes of *Clarendon* they condemn it, decreeing among other things, *That all the Clergy should bona fide, swear to the King; and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular License* \*. And

to restrain his meddling

\* Matth. Paris.

An. 1164

here, the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entring into this Land, and often did prohibit them (even *Q. Mary* her self exercising this Power) yea, it was adjudged in a Parliament 25 *Ed. 3. To be Treason to bring in the Pope's Bulls here without the Kings consent, Stat. de provisor.* though the sending these be an act of Spiritual Jurisdiction: But it is plain they would not allow the *Pope* in those days to exercise *Spiritual Jurisdiction* here without the Kings leave: for his very Excommunicating certain *English Bishops*, in a Parliament 16 *Rich. 2.* is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms;* And a little after it is affirmed there, that the *Popes* attempts be clearly against the *Kings Crown* and

*and Regality*, used and approved in the

\* Stat. 16. Ric.  
2di, Statute-Book  
pag. 238.

time of all his Proge-  
nitors \* ; finally there-  
fore they all promise to  
stand with the King a-

gainst all such Encroachments with their  
very lives : And if you be well versed  
(as becometh *Englishmen*) in the *Histories*  
and *Statutes* of your own Country, you  
must needs know that the Authority  
which the Pope once exercised here, was  
gotten by taking advantages of the *ne-*  
*cessities* of our Kings, and the *divisions* a-  
mong the People. And in those Times  
which are accounted most *Popish*, it was  
checked by Laws, complained of in Par-  
liament, and thought an *Oppression* by the  
wisest and greatest Subjects; so that the  
most Noble *Hen. de Lacy* Earl of *Lincoln*,  
in his dying Speech ( to his Son in Law  
*Thomas* Earl of *Lancaster* ) said among  
other things, *That the Church of England,*  
*heretofore Honourable and Free, was now*  
*enslaved by Romish Oppressions* ; charging  
him, *to stand up like a man for the Honour*  
*of God and the Church,*  
*and the Redemption of*  
*his Country* a. And the  
same

a Tho. of Wal-  
sing. An. 1312. p.  
74, num. 20.



*Catholicks of England.* III

same Author tells us, that it was debated in a Council at *London An. 1408. Whether all payments and obedience to the Pope should not be taken away \* ?*

Which shews, they \* *Tho. Walsing*  
thought it in the power *An. 1408. p. 420.*

of this Nation to take away his *Authority* here when they pleased : And they retained it, not as being necessarily or originally due to him, but only in respect of his being a Bishop of an ancient Apostolical Seat, as is evident from those Instructions which King *Henry the Fifth* gave to his Embassadors, sent to Pope *Martin the Fifth*, bidding them (if they perceived any delay in their affairs) to tell the Pope, *That their Master the King, if he yielded not to his demands, would use his own power in these particulars, for he did not apply himself to Rome out of necessity, but for respect sake\*.* And

therefore when this permissive *Authority* grew uneasy to those

\* *Vita Henr.*  
*Chichely, pag. 56,*  
*& 57.*

who had endured it for some time it was rejected much more Legally than ever it was introduced, viz. by the *Regal Power*, with the advice and consent of the Lords  
and

and Commons in Parliament \*. And  
this is to be noted, the

\* *An. 26. Hen. 8.* Clergy and Laity of this  
Parliament did hold  
most of the Opinion of the the *Roman*  
*Church* in other things, and yet consen-  
ted to the abolishing the Pope's *Usurped*  
*Power over England*, as believing it to be  
an unjust Encroachment: And *Stephen*  
*Gardner* Bishop of *Winchester* (a great  
Persecutor of the *Protestants*) did then  
make a learned Oration *de vera obedi-*  
*tia*, shewing that the King was by Right  
and by God's Law the Supream Head of  
this Church of *England*.

And now, that I may not only confute  
a false Opinion, but establish the true, let  
me intreat you impartially to consider,  
that as it appears the Pope is not *De jure*  
supream Head of this Church of *England*,  
so it is as evident that the King of *Eng-*  
*land* is the supream Head of the Churches  
in his own Dominions: For indeed all  
Christian Princes are or ought to be so in  
their own dominions; whence it was  
that *Constantine* the Great did retain the  
Title of *Pontifex Maximus*, without any  
blot.

blot to his Christianity, saith *Baronius*. \*

And the highest Appeals  
in all controversies Ec-  
clesiastical, even in mat-  
ters of Faith, were made

\* *Annal. Tom. 3.*  
*An. 312.*

to him, though he used the assistance and  
Counsel of his Bishops for determining  
them. And it is evident that he and his  
Successors (as *Cusanus* before confesseth)  
did call and prelide in all General Coun-  
cils, and ratified their Decrees, which  
were no Laws till they were stamped  
with the *Imperial Authority*: yea, the  
*Imperial Code* sufficiently witnesseth, that  
the Emperours made Laws concerning  
Religion, the whole Third Book of *Justi-  
nian's Basilicks* being nothing else but Im-  
perial Constitutions, *de Episcopis, Clericis,*  
*& Sacris*: They also erected *Patriar-*  
*chates*, and gave them supream *Ecclesiasti-*  
*cal Jurisdiction* over such Provinces as  
they pleased, as at *Justi-*  
*nianopolis* in *Dacia* \*,  
and at *Ravenna* in *Italy*  
it self a, which had no  
dependance on *Rome* till  
the time of *Constantinus*

\* *Imperial. Const.*  
*Novel. II. & Nov.*  
*131. c. 3.*

a *Rescript. Va-*  
*lent. 31. An. 432.*

*Pogonatus*: And all Ecclesiastical affairs  
depended

*depended on the Emperours, saith Socrates\*,*  
*so that Pope Anastasius*

\* Socrat. *Hist.*  
*Præm. ad lib. 5.*

† Anastas. *Pap.*  
*Epist. ad Anastas.*  
*Imp. ap. Binium T.*  
*2. par. 1. p. 507.*

*calls the Emperour A-*  
*nastasius, The Vicar of*  
*God by the Divine com-*  
*mand presiding over the*  
*Earth†. An Authority*  
*like this also was ex-*

*ercised by the Western Emperours of the*  
*French Line, being styled, The Rulers of*  
*the True Religion, a Title given to Charles*  
*the Great and to Ludovicus by two sever-*

\* *Concil. I. Mo-*  
*gun. An. 813. &*  
*Concil. II. Mogun.*  
*An. 847. ap. Bin. T.*  
*3. p. 1. Sect. 2.*

*al Councils which they*  
*had called\*; and the*  
*present French Kings do*  
*claim the Supremacy o-*  
*ver the French Church-*  
*es, as may be seen in*

*Bechellus and P. Pitheus cited before, Sect.*  
*5. One of the French Writers telling us*  
*it is the opinion of this Nation, that Le Roy*  
*assiste de son Conseil d'estate est apres Dieu*  
*Chief Terrien de l'Eglise de son Royaume &*  
*ne pas le Pape\*. And it*

\* Claud. Fauchet  
*en les Libertes de*  
*l'Eglis. Gallican. p.*  
*234.*

*may be proved con-*  
*cerning other Christian*  
*Princes, that they allow*  
*not the Pope to impose*  
*his*

his Decrees on their Kingdoms, nor to excercise any *Jurisdiction* among them but by their special Licence and consent, and prohibit his exercising any power over their Subjects when they please: And why may not the King of *England*, being a free and absolute Monarch, be allowed as great a priviledge in his own Dominions? Do you not tell us, that Pope *Eleutherius* called King *Lucius* by the title of *Vicar of Christ* \*; and

doth not King *Edgar* call himself *Christs Vicar* a, and none taxed this Title then? Did not the *Saxon* Kings preside in all National

\* *Epist. Eleuth. ad R. Lucium ap. Spelm.*

a *Leg. Hydenf. cap. 8. Spelm. Tom. 1. pag. 438.*

Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all *Bishops by delivering the Ring and Pastoral Staff* \*? And the same

power was still exercised by *K. William* the Conqueror, for all things

\* *Ingulph. hist. p. 902.*

*both Divine and Humane depended on his Order.*

*Order*, saith an Old Historian \*. And

when the Pope began  
 \* *Eadmer. hist.* to encroach upon the  
 p. 6. King's *Supreamcy* here  
 in *England*, he was

generally opposed as we noted before.  
 And in the aforesaid Parliament of *Richard* the Second, the Nation declared,  
*That they would not endure that the Crown*  
*of England should be submitted to the Pope,*  
*and the Laws and Statutes if this Realm by*  
*him defeated and avoided*

\* *Stat. 16 Ric.* at his pleasure \*: For  
 2. c. 5. *Bracton* our most famous Lawyer affirms,

that *The Kings of England have no Supream on Earth but God*: And accordingly the Kings and Parliaments of this Nation made Laws in reference to *Religion* as they saw expedient, and among the rest they enacted many Laws in a direct opposition to the Pope's *Spiritual* as well as *Temporal Jurisdiction*, declaring thereby, that *they esteemed him no Head of this Church, but an ambitious and dangerous Encroacher upon the Rights of the Crown*, as you will find by perusal of those several



veral Statutes cited in the Margin\*. By

which Laws long since enacted, it is declared to be *Treason* to receive or harbour any Agents or Emissaries from Rome against the King's Proclamations, and without his special Licence: Upon all which Considerations the Judges have declared, that the Act of Parliament for Restoring the Supremacy over the Church unto the Crown, was not the introducing a New Law, but a declaration of the Old\*: For it was many hundred years before, that King Henry the Second did declare,

*That he would account it High-Treason in any man that should affirm the Pope's Authority was above his* \*.

And before that, *Anselm* was told, *That it was impossible for him to keep the Faith which he owed to the King, and to pay Obedience to the Pope contrary to his*

\* Stat. 25. Ed. 3. de Provisor.

Stat. 27, 28. Ed.

3. c. 1, 2.

Stat. 28. Ed. 3.

c. 3.

Stat. 2. Hen. 4.

c. 3.

Stat. 6. Hen. 4.

c. 1.

Stat. 7. Henr. 4.

c. 6.

Stat. 3. Hen. 5.

c. 4.

\* Coke 5. Rep. Cawdry's Case, fol. 8.

\* Spelm. Concil. T. 2. p. 58.

*his Royal Pleasure* a. Which (methinks)

a Rex ad An-  
selm. ap. Eadme-  
num. pag. 62.

may fitly admonish you  
who do own the Pope's  
Supremacy over England,  
and yet much glory in

your *Loyalty* to the King ; to enquire  
how these two can stand together ? Our  
Saviour saith, *No man can serve two  
Masters*, Matth. vi. 24. however not two  
Supream Lords, neither can there be *two*  
highest Powers in one Kingdom, nor can  
any Subjects obey both, since they will  
sometimes command contrary things :  
'Tis true, if the *Roman* Bishop would  
profess to our King, as his Predecessor  
*Leo* the Fourth did to *Lotharius* of France,  
Concerning your Capitulars, or Imperial  
Precepts, *we* brough the assistance of Christ  
promise as much as we are able, to keep and

b Leon Epist. ad  
Lothar. & Lud.  
Aug. ap. Grat. dist.  
10. c. 9.

conserve the same for  
ever b. If he would  
acknowledge himself  
subject to our King in  
his Dominions, as his Pre-

decessors were to the Emperours of old :  
if he behaved himself toward his Majesty,  
as *St. Gregory* did to *Mauritius*, who  
calls that Emperour *his Lord*, and him-  
self

self his *Servant*; declaring, that He was  
subject to the *Emperours commands*, and ac-  
cordingly had done his duty in publishing a  
*Law* (which the *Emperour* ordered him to  
promulge) though for his own part he thought  
it not agreeable to the

*Laws of God* a. If the  
present *Popes* claimed  
no more than a *Primacy*

a *Gregor. Epist.*  
lib. 2. ad *Maurit.*  
Ep. 62.

of Order and Supremacy among other  
Bishops, then the case might easily be  
determined: But you know of later times  
the pretences of *Rome* are much higher,  
for she challenges a *Supremacy* over all  
Christian Princes, a power to depose them,  
an *Authority* to abrogate or dispence  
with their Laws, and absolve their Sub-  
jects from their Allegiance, a *Privilege*  
to be appealed unto as to the last and  
highest Tribunal on Earth: So that *Cle-*  
*ment* the Fifth is recorded in the Acts of  
the Council of *Vienna* to have said, That  
all the Right of Kings depended on him a-  
lone a; and *Boniface*  
the Eighth owned him-  
self not only Lord of  
France, but of all the  
World c, for so great was

b *Concil. Vienn.*  
sub *Clem. 5.*  
c *Papir. Masson.*  
*Vit. Bonif. 8.*

the

*the Impudence of this Boniface (saith the French Chronologer) that he presumed to affirm the Kingdom of France was a Fee of the Papal Majesty \*.*

\* Tilius Episc.  
Meld. Chronic. de  
Reg. Fran. An. 1302

And as to this Kingdom, Pope Innocent the Fourth saith, *That the King of England was his Vassal and his Slave* a, and they esteem *England also a Fee of the Papacy*, and so is *Ireland* too it seems. Where-

a Matt. Paris.  
ad. An. 1253.

upon the *Pope* hath dared to nominate a *King of Ireland*, and hath given away the *Kingdom of England* to those who attempted to conquer it; he hath condemned our Laws, Excommunicated and Deposed our Princes, and absolved the Subjects of *England* from their Allegiance; upon which, both formerly and in our times, many of your Party have entred into bloody Conspiracies and open Rebellion: So that now it appears, the *Pope* claims an absolute Supremacy over our King and his Realms, and how he can be a good Subject of the *King of England*, who professes Obedience to this Foreign Princely Prelate, is very hard

hard to be understood : if you believe this claim, and own the *Pope* to be above the King, you must then obey him, even when his Orders contradict those of your lawful Sovereign, and so you are the *Pope's* Subjects, not the *King's* : nor can His Majesty have any security of your Allegiance, any longer than it pleases the *Roman Bishop*, so that he Reigns over you at the *Pope's* mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the *Pope* doth not entrench upon the King's *Supremacy*, telling you, that *you need not obey the Pope if he commanded you to fight against your King* ; wherein they put a fallacy upon you, for they know the *Pope* can Excommunicate and Depose him ( even for a very small matter, say your *Canonists* \* ) and then he is no longer your King : They pretend further, his *Supremacy* over *Kings* in Temporals, is not the Doctrine of your Church, but only of some Jesuites

\* *Gloss. in Decret. dist. 40. c. 6. Si Papa.*

*suits*, upon whom they lay all those foul Doctrines of *Deposing* and *Murthering Kings*, so wickedly maintained by divers

\* Mariana, *lib. de Rege.*

Suarez. *defens. Fidei, & lib. contr. Regem. Magn. Britan.*

eminent writers of your Church \*. But this is a delusion also, for when or where did the Pope, or the Heads of the *Roman Church*, condemn these Opinions, or sup-

press these Seditious Books? nay, on the contrary, the Books are approved, and the Authors preferred at *Rome*, even when

*France* condemns them\*

\* *Answer to Philanax Anglicus, 125*

And those honest and Loyal Secular *English*

*Priests* that have ventured to write against this *Usurped Power* of the Popes over Kings in Temporals, (tho' they held his Supremacy here in Spirituals) have been persecuted almost to death by the *Roman Bishop*? they have been suspended, and their Books condemned, and their persons so odiously represented, that no *English Catholics* durst harbour them: witness the learned *F. Preston*, under the name of *Roger Widrington*, in King *James's* days, when his fellow *Priests*,  
and



and *Peter Walsh*, Author of the *Letter to the Catholicks*, who is at this day a great Sufferer by the Pope's means, meerly for writing, that *you of the Roman Church ought to be loyal to the King in all matters of Temporal cognizance*; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King's* power to be above the *Pope's* in any thing; and consequently they will not allow you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it for a Foreign Prelate, whose Predecessors had no Authority here at all, to usurp such a Power over you as to impose new and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done; they whom you account good Catholicks rejected his Doctrines sometimes, despised his *Bulls* and *Excommunications* frequently, and always opposed his pretended

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ded claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*, and account it the principal point of Religion, *viz.* That England ought to be subject to Rome; which even in those you call *Catholick Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Privileges* and *Liberties* of this Church, the *freedom* and *quiet* of all *English Subjects*? They were *Romanists* in other points who condemned *Appeals to Rome*, and maintained, that the *Crown of England was in no Earthly subjection*, and that the *King had no supreme but God only*; who counted all the power which the Pope ever had here, merely *permissive*, tolerated by this Nation so long as they pleased and such as might be curbed, lessened, hindred, or taken away by the Supreme Authority of this Nation whenever they saw expedient: It was a King and Parliament of your Religion in most points, that restored the King to his just *Supremacy*, and took away the precarious or usurped and much abused Power of the *Roman* Bishop here; they thought a *Supre-*

premac<sup>y</sup> in *Spirituals*, as to this Kingdom, was more than he had any Right to, but he and his Agents expect to be allowed to over-rule the *Temporal Laws* also. Methinks, if you have the Nobleness and Gallantry of true *English Spirits*, your affections for the *Roman Church* should not rob you of your love to your *Native Country*, nor suffer you to endure those *Pretences* which dishonour the King, and despoil him of his *Ancient Rights*, and enslave this free *Church* and *Nation* to one that only seeks his own ends in claiming this *Subjection*; for though the holding the Pope's *Supremacy* doth contribute to the support of his own Grandeur, yet it doth not further any mans Salvation, and it is so far from doing any good in those Nations where it is allowed him, that it might be made appear, the setting up and abetting this *Supremacy* hath occasioned the murder of many Princes, stirred up the complaints of all sorts of people, and filled *Christendom* for many Ages, with *Massacres, Treasons, War* and *Bloudshed*<sup>p</sup>; which was so notorious in the *German Empire*, that it

<sup>p</sup> See the Answer  
to Philanax Angl:  
chap. 4. p. 72.

came to be a Proverb, saith Guicciardine, *It is the property of the Church to hate the Cæsars*: And the mischief it hath done in *England* (by rifling the Nations wealth before the *Reformation*, and disturbing its quiet since) is so well remembred and so deeply resented, by the generality of the people, that they will never endure that heavy Yoke any more, nor can they be perswaded scarce ever to esteem them *Loyal Subjects*, or true to their *Countries Interest*, who do not renounce this unjust and odious *Jurisdiction*. Why therefore (*O my Friends*) will you be so imprudent, to oppose the *Rights* and *Prerogative* of your Lawful Sovereign, the *Priviledges* of that Church wherein you were born, the *Freedom* and *Interest* of your beloved Country, the *desire* of your Fellow subjects and best Friends, yea, and your own *liberty* also; Why will you oppose (I say) all these, merely to support an unjust and groundless power, which no *Ecclesiastick* ought to have any where, much less in so remote and so free a *Monarchy*? to support a *Power* which is inconsistent with the *Security* of the *Crown*, the *Peace* of the *Kingdom*, and the

the welfare of Private Persons? S. Peter never bid any to honour his Successor the Pope thus, but his Opinion was, that you must submit to the King as Supreme, 1 Pet. ii. 13. and his Counsel follows thereupon, viz. that you should Fear God and Honour the King, v. 17. Saint Paul commands Every Soul to be Subject to the Higher Powers, Rom. xiii. 1. Neither Bishops nor Apostles themselves are excepted, saith S. Chrysostome. And Saint Bernard tells Pope Eugenius, that the Apostles were forbid to exercise Dominion, Luke xxii. 25, 26. and therefore he adds, If you would have Apostolical and Royal Power together, you lose both<sup>a</sup>. Finally therefore, it is unreasonable for the Roman Bishop to challenge such Authority here, and the Laws of God and Man forbid it, so that I may expect you shall be so far from receiving any Articles for the sake of this Authority, that you shall not scruple to renounce the Authority it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last;

and in so doing you will demonstrate your selves to be Loyal to your King, Faithful to your Country, Friends to your own Liberty, and men of an *uninflav'd* Understanding.

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### SECTION VII.

*Advice to the English Catholicks to forsake the Opinions of Rome, and embrace the Religion of the Church of England.*

**T**O conclude, as my pity to see you so miserably imposed on, hath moved me to endeavour by these plain and cogent Arguments to rescue you from that yoke, which neither we nor our Fathers were able to bear: So my desire of your perfect Freedom, and my unfeigned wishes for your Temporal, Spiritual and Eternal welfare, do prompt me to advise you to comply with the Religion of the Church of England, and this Advice is not only grounded upon the foregoing considerations,



siderations, but may be farther pressed upon these Motives :

I. If you consider the excellent method of our Reformation, which was so necessary at that time, that for some ages before, the wisest and best men of the *Roman Church* had not only confessed there was great need of it, but had complained for want thereof, and pressed the Pope earnestly thereunto, witness the Judicious Epistle of *Rob. Grosthead*, that pious Bishop of *Lincoln*, to Pope *Innocent the Fourth*, yet to be seen in our Historians ;  
Matth. Paris; an. 1253.  
the publick complaint of the *English Church* in the Council of *Lyons* ;  
Ap. Binium Concil. Tom. 3. p. 2; fol. 729, &c.  
the private Writings of *John Gerson*, *Nich. Clemangis*, *Aeneas Sylvius* (afterwards Pope) and many others : And at least One Hundred Years before *Luther's* time a Reformation was urged for in the *Pisane Council* ; and that so  
Concil. Pisani an. 1411.  
strongly, that before the Election of a Pope, the Cardinals solemnly promised, *Whoever of them should be chosen Pope, that he*  

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would before the dissolution of that Council  
Reform the Catholick Church as well in the  
Head as the Members<sup>u</sup>.

<sup>u</sup> Concil Pisan.  
Sess. 16.

And when Alexander  
the Fifth was chosen,  
He promised to take care  
of a General Reformation, and that pious and  
Learned Men should be chosen in every Na-  
tion to treat with the Car-  
dinals about it<sup>x</sup>: But af-  
ter all, neither he nor  
his Successors would e-  
ver Reform either their  
Doctrines or Practises, being more intent  
upon their private advantage, than the  
General good, and more moved with  
Cardinal Scombergs Counsel, than by all  
the former complaints, who told the  
Pope, That by the Reformation it would be  
confessed that the things provided against,  
were deservedly reprov'd by the Lutherans,  
which would be a great abetting to their  
whole Doctrine, Hist. Conc. Trent. l. 1. p.  
83. Which is to resolve to Err always,  
rather than to be thought to have once  
erred; and herein the Roman Church is  
of the same humour with those Gentiles  
to whom Arnobius speaks, What you have  
once

<sup>x</sup> Et Sess. 20. ap.  
Binium Tom. 3. p.  
2. p. 836.

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to whom Arnobius speaks, What you have  
once

once

once done without reason, ye defend, lest you should seem formerly to have been ignorant, and you account it better not to be overcome, than to yield to plain and confessed truth<sup>1</sup>. Where-

fore since Rome resolved not to Reform, England

(having first restored her King to his ancient and just Supremacy) resolved to reform it self, without the Pope's leave or consent, knowing full well they had Authority sufficient among themselves to order the Affairs of Religion, which had been Regulated many hundred years in this Land by the King and his own Bishops, without any dependence on the Pope at all: Thus the Kings of Judah reformed their Kingdoms of Old, thus the King of Spain with Leander Bishop of Sevil reformed that Kingdom from Arianism without the Pope<sup>2</sup>, and

thus King Edgar intended to proceed in the

Reformation of the English Church of old when he told his own Clergy, I have Constantine's Sword in my hands, and you have Peter's in yours<sup>3</sup>: That is,

<sup>1</sup> Argob. adv. gentes, l. 6. p. 197.

<sup>2</sup> Conc. Tolet. 3. An. 589.

<sup>3</sup> Edgar. Ap. Ailred. Col. 361.

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we need no farther Authority or Power to reform, than what we have within our selves. The Kings of this Nation, with the advice and consent of their Bishops, Barons and Commons, had been always wont to order Ecclesiastical Affairs as they thought meet, not heeding whether the Pope were pleased or displeased therewith; And accordingly this happy Reformation was made by the Supreme Power of this Kingdom, upon mature deliberation, in a Regular, Orderly, and Legal way; and it was managed with so much moderation and prudence, that the *Romanists* of England said little against it, but communicated with this Church (after the Reformation) till the Pope for his own ends forbid them so to do; but I hope his Prohibition without any just reason, shall not outweigh the Supreme Authority of your own Nation with you, who profess your selves to be Loyal Subjects, and for the *interest* of England; and since there was such need of Reformation, such obstinacy in Rome, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being

being Natives of this Land, ought to submit unto it.

II. You will be farther perswaded hereunto, by considering *the Doctrine* of this Church, which agrees with primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and for this reason you must still hold the three Creeds of the Apostles, of Nice, and of St. Athanasius, all which the Church of England intirely believes. *And he only is a Heretick which follows not this Holy Rule* (say the Constitutions of Theodosius and Gratian) *but they are Catholicks that embrace it.* In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of Rome do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church of Rome it self held as necessary to Salvation for Five or Six hundred Years together: and it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant can-

not.

not turn to *Rome* unless he embrace many new Articles ; for our Doctrines are generally confessed by both sides to be true, but those of the *Roman Church* are rejected by our Reformers, as Novel Additions, and such as have no good foundation in Scripture, nor Genuine Antiquity ; And therefore the Protestant Doctrines are the surer and safer, as in which both sides agree ; For Example, We and they both hold there are two States after this Life, Heaven and Hell, but they add a third, which is Purgatory, and this we deny : We and they both say, that sins are to be remitted by the merits of Christ's death, but they add the merits of the Saints and their own satisfactions with the merit of their own good works, which we deny to be expiatory, or such as can merit Remission for us : We hold there be two Sacraments, Baptism and the Eucharist, these they confess are the Chief, but add Five more, to which we affirm the name of Sacraments doth not properly belong : We say that God alone is to be worshipped, they confess he is chiefly to be worshipped ; but then they say the Blessed Virgin *Mary,*



*Mary*, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our only Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, &c. and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal: I could give more instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received by both Parties, but the *Roman* Opinions are Novel Enlargements added to the Old Catholick truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and begin

begin to believe many things anew, questioned by the bigger part of *Christendom*; but a *Romanist* turning *Protestant*, retains all the Old Essentials of his former Faith, and doth only become a Primitive *Roman* Catholick.

III. The *Discipline* and *Government* of the Church of *England* are more agreeable to Primitive patterns than those of the present *Roman* Church are: Our King hath the same Power that the Religious Kings of *Judah* had, the same which the great *Constantine*, and the succeeding Emperors for many years enjoyed, the same power which the ancient Kings of this Nation exercised, viz. *A power to convene his Clergy, and advise with them about affairs of the Church: A power to ratifie that which the Bishops and Clergy agree upon, and give it the force of a Law: A power to chuse fit persons to Govern the Church: A power to correct all Offenders against Faith or Manners, be they Clergy, or Lay-men: And finally, A power to determine all Causes and Controversies Ecclesiastical and Civil, among his own Subjects, (by the advice of fit Counsellors) so as there lies no Appeal*  
from

from his Determination; and this is that we mean when we call him *Supreme Governour of this Church*, which our King must needs be, or else he cannot keep his Kingdoms in peace. Besides, for Spiritual Jurisdiction, and Sacred Administration, we have a Patriarch of our own, the Archbishop of *Canterbury*, Primate of all *England*, whom *Urban the Second* call'd the *Pope of the other World*<sup>b</sup>: And his See was usually styled, *The Chair of the English Patriarch*<sup>c</sup>, and is reckoned among the Patriarchates by a Foreign

<sup>b</sup> *Malmsbury de Pontif. l. 1. de Anselmo.*

<sup>c</sup> *Eadmer. Cant. p. 113.*

<sup>d</sup> *Duaren. de benef. lib. 1. c. 9.*

Writer<sup>d</sup>: And now his Privileges and Liberties are restored by Law, and his Title and Authority confirmed; so that there lies no Appeal from him but to the King; we have also Right Reverend Bishops, together with other inferiour Priests and Deacons, (the only Primitive and proper Orders of the Clergy) who can prove their Ordination to be as good as any of the *Romish Priests* can do<sup>e</sup>, and are now- Consecrated and

<sup>e</sup> *Mason de Ministerio Anglicano.*

Ordained

Ordained by a more excellent Form, and more agreeing to the eldest times, than *Rome* it self can shew; and if you will judge impartially, it must be confessed that the Clergy of *England* are altogether as Learned, and generally more painful and pious than in any Catholick Country whatsoever: Our Canons for Ecclesiastical Government are all founded on the Canons of Ancient Councils (as I could shew by particular induction, if time would permit) and for the Exercise of our Discipline it is managed with more moderation, and ease to the people than that of the *Roman Church* is.

IV. You may consider our *Divine Service* and Sacred *Administrations*, which (as far as ever God made necessary to Salvation) may be had in this Church: We have the Holy Scriptures plainly translated, learnedly interpreted, and practically Preached; We have daily Prayers, by a *Form* so Grave and so Agreeable to the undoubted parts of ancient Liturgies, that it may challenge all *Christendom* to produce any thing so consonant to the purest Primitive Devotions; A *Form* which hath all those parts of the

*Roman*

*Roman Offices* which were known and used in the first three Centuries, but wants all the Innovations and Corruptions of the present *Mass*; and is used in *English* for the benefit of the meanest Christian in our assemblies: We have also those two Sacraments which Christ ordained (and many of the Elder and later Doctors own no more<sup>f</sup>.) As for the other five Rites falsely called Sacraments, *viz.* Confirmation, Matrimony, Holy Orders, visiting of the Sick, Repentance and Satisfaction for wrongs done, we retain these, but not by the name of Sacraments, keeping the Primitive and main part of them, only attended with fewer Ceremonies: We press and practise also Charity and good works, as much as the *Roman Church* doth, and it may be demonstrated that more and greater gifts have been given in *England* to pious uses, by private persons since the Reformation, than in two Centuries before: And though we dare not say we shall merit

Eternal

<sup>f</sup> Ambros. lib.  
de Sacram.

Aug. Doctrin.

Christ. l. 3. c. 9.

Paschalius de

Cæn. Dom.

Bessarion. de

Sacram. Euchar.

Eternal life by them, (because that is the gift of God ) yet we believe none can come to Heaven without good works: In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture ; She commands all that He enjoins, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies, which are few and easie, ancient and significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needful for decency and order, *viz.* That the Clergy always wear grave and distinct Habits, and have peculiar Garments in Divine Administrations ; that Churches be adorned and neat ; that the People be reverent in God's House ; that the memory of our Saviour's chief Acts, and the Festivals of the Holy Apostles, be religiously observed ; that *Lent*, with the *Vigils* of great Feasts, the *Ember* weeks, and all the *Fridays* in the Year, be kept as days of Fasting or Abstinence, and if some Protestants do not observe them, yet others do,



do, and are commended for it, and you may follow the best, not the most: you will have more liberty ( by turning to the *English Church* ) as to Circumstantial, and greater helps as to the Essentials of Religion: So that it is upon all accounts your wisest and safest course to embrace this so True, so Primitive, so Pious, and so Rational a Religion. Let me therefore shut up my *Charitable and Friendly Advice*, by Requesting you to consider all these things without prejudice or passion, and then I hope you will perceive how much the Religion of *this Church* excells that of *Rome*, in Antiquity, Integrity, and Usefulness, and no longer suffer your selves to be so sadly imposed on, and so miserably made to serve the ends of Avarice and Ambition: And if you have taken such prudent and pious Resolutions, you shall not only be freed from the inconveniences you complain of here, but also have better assurances of your Salvation hereafter, than the *Roman Church* can give you; For there you have only the words of their Priests for it, whose Interest, and whose practice it  
hath

hath been to deceive you ; But here you shall have all the assurances which the Word of God can give you, provided you become Reformed in your Lives as well as in your Religion, and will leave off your old Vices, as well as your old Opinions ; For unless we can perswade you to become Profelytes of Righteousness, we shall not much value the gaining you over to our Profession ; because we know it is neither the being Papist nor Protestant will save those that live in their sins ; But this Religion is the better chiefly in this, that it is most likely to bring you to unfeigned Repentance, and the practice of real Holiness. And if you desire farther information in these particulars, let me advise you to consult the late Eminent Protestant Writers, together with some of the most able and ingenious of the *English* Clergy, whom you will find very willing and ready to give you more full satisfaction, and be men that have no designs upon you, but to direct you in the best way to Heaven : And doubtless, if you will but try the difference  
awhile

awhile, a little experience would teach you how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*.

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*F I N I S.*

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*Some Books printed for Charles Brome.*

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Mr. *Sarazin's* Works.  
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FINIS.

**UMI - 19**



